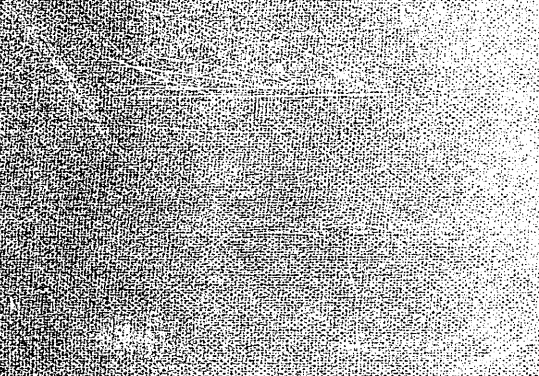


THE PAPAL ATTEMPT TO RE-CONVERT ENGLAND



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THE

PAPAL ATTEMPT

TO

RE-CONVERT ENGLAND

BY

'ONE BORN AND NURTURED IN ROMAN CATHOLICISM'

LONDON

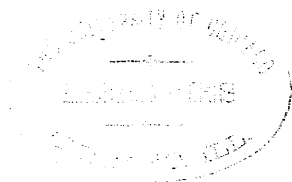
THE RELIGIOUS TRACT SOCIETY

56, PATERNOSTER ROW, AND 65, ST. PAUL'S CHURCHYARD

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PREFACE.

THE production of this treatise has been prompted by a sense of duty, in the face of the new aggressive movement which the Church of Rome has set on foot in England. The words selected for its title are those by which that movement has been made known; its subject-matter is directed to the means which that Church employs for the attainment of her object.

In a remarkable address to a Spanish bishop by an English cardinal, the latter breaks forth into lamentation over 'this England of ours, which for no fault of its own has been born and nurtured in ignorance and prejudice of the Church of Rome.'

There are few evangelical Christians who will not in a measure be prepared to endorse the cardinal's expression, and do what they can to foster a better knowledge of the Roman Catholic Church; this object the author has attempted in this undertaking.

Unlike those to whom this prelate refers, the author was 'born and nurtured' in an atmosphere of pure Romanism, far removed from Protestant influence. All that tends to the formation of religious sentiment, thought, and conviction—family life, schooling, religious

training, social connections, friendship (including candidates for priesthood and men in holy orders)—was in his case entirely Roman Catholic. It is due to the impressions that have grown out of these circumstances, and to experiences gathered along this line, that the change in the author's estimate of the Church of Rome has come about. Later practical contact with evangelical Christians dispelled the conceptions due to having been 'born and nurtured in ignorance and prejudice of the evangelical Church,' and long and patient research and inquiry in riper years confirmed previous misgivings, and left him no escape from the convictions here placed before the reader.

This brief biographical sketch is given simply in support of a claim of right to be heard on this matter, and as a candid avowal of the author's views.

The subject has been treated from the position of a layman, and along practical lines. That Church which cannot bear this test has very small claims to being called the Church of Christ.

The value of any and every statement as to truth depends on its parallelism with facts. It is such a test that the author has applied to the claims of Romanism; it is a method to which no one will object on ground of principle who is convinced of having truth in his favour.

The author has been under the necessity of making frequent references to the transactions of the Catholic Truth Society, but it has not been done from any personal motive. This society represents the hands on the 'church clock' in England, and it is reasonable and right to judge of the character of the clock by the motion of the hands; it is in this sense that the

author desires his references to be accepted by the reader.

The subject-matter has been arranged in paragraphs for easy reference, in addition to subdivision at particular parts.

In Chapter I. the claims of the Church of Rome have been set forth in her own words, as well as the evidences she adduces in support of them. By the discrepancies between her preaching and practice the author has vindicated the refusal to admit her claim.

In Chapter II. this criticism has been carried further. It has been shown that this holds true, not only as to general results, but that it is impossible that 'Mother Church' can believe in her heart what she professes with her mouth.

In Chapter III. her claim as to a Divine commission under a Divine Guide for Scripture interpretation has been treated; and by confronting it with her blunders, it has been shown that there is no ground on which this assertion can be justified.

The outcome of the particular claim referred to has been the formulation of enactments against popular use of Scripture. The value of such legislation has been investigated in Chapter IV.

In Chapter V. a number of the charges the Church of Rome is in the habit of circulating against Reformers and the Reformation, and the conclusions she draws from them, have been produced.

By the method thus made use of by the Church of Rome, the author's method of treating her has been justified, and in the judgment she has pronounced on Protestantism she has convicted herself.

On the basis of the proofs thus placed before the

reader the author has endeavoured in the last chapter to press the gravity of the question upon his attention.

To his fellow-Christians he presents this humble effort, in earnest hope that it may do something to strengthen their hands, tend to the establishment of truth, the furtherance of the Gospel, and the love, honour, and glory of God.

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THE PAPAL ATTEMPT TO RE-CONVERT ENGLAND.

CHAPTER I.

ROMAN CATHOLIC CLAIMS AND LIABILITIES.

1. THE assertion of any claim or title which invests an individual or association with advantages, influence, and power, and entails a relative disadvantage, disability, or loss on any second person or community, unless warranted or legitimate, constitutes an imposition, an injury, and a persecution. If it rests on truth, it will not suffer by inquiry; if a fallacy, its authors cannot complain of the controversy it may invoke and the hostile consequences it may produce. Defence of any questionable claim is permissible and reasonable, and if unjust to attack it is a duty.

2. The Church of Rome has acquired immense power in the past by her *claim to rule and of supremacy by Divine right*, and she has used it as a ladder to climb to universal dominion. She still works on this policy and for this object. Every argument she can construct and every title she can invent she employs to prop up this impertinent claim, and to use it as an engine of war in her attack on evangelical Christianity.

3. 'If Macedonius,' says the Jesuit father Anderdon, 'is an infidel because he denies the Holy Spirit to be co-equal with the Father and the Son, is he no infidel in the same subject-matter who denies that the same Divine Spirit abides for ever in the Church [of Rome] and teaches all truth?'¹ And again he says: 'Her doctrine and decisions are the expressions of the Eternal Mind and Will,'² 'and rebellion against this Divine teaching authority is therefore no mere intellectual error, but sin.'³

4. Assertions such as those just quoted are put forth by the Church of Rome and her casuists to an unlimited extent, claiming the presence of Christ and the Holy Spirit in her midst in a manner, and in contradistinction to any other society professing to be Christian, so as to invest her with an attribute of infallibility, and to reduce all non-Roman Catholic communities to the position of infidels, heretics, and rebels. This is the machinery by which the conversion of England is to be effected.

Surely it would be unpardonable folly for evangelical Christians to forget or ignore the consequences of this doctrine in the past, when every possible preparation is made to produce a similar result in the future. Each generation is the steward of its inheritance relative to the one that follows; it is debtor to the one that has gone before, and guardian to its successor. The religious liberties English men and women enjoy have come to them by the heroic endurance and the sufferings of their ancestors in the faith. It is their duty to hand them on unimpaired to their children. Will they allow the enemy to steal in and poison the minds of those for whose guidance they are responsible, to snatch from their hands the fruit of the labour in which their fathers have spent their life-

¹ *Luther*, p. 139.

² *Ibid.*, p. 2.

³ *Ibid.*, p. 134.

blood, and to forge them into tools to rivet again the chains of priestcraft on their children's children? We are not going beyond the limits of practical experience; for the student of history can point out large areas where Rome has succeeded in stamping out evangelical Christianity. And what use is history if we do not profit by its lessons?

5. Obviously, then, *the controversy is forced on evangelical Christians* by the Church of Rome. Her claim assigns us a false position, it robs us of our right and liberty, its success means our destruction. We resent it as based on falsehood, and assert that it is propagated by false evidence, and that its consequences are diametrically opposed to the spirit, not of Christianity only, but to that of common humanity, that it is inimical to all godliness, and that it has been the cause of prodigious iniquity, cruelty, bloodshed, oppression, and suffering.

6. Charges such as these are not refuted by any 'fair field' method; the Church of Rome seeks to neutralise them, and that often successfully, by a very novel and cunning argument, viz.: 'The value of alleged infallibility is such that, if it can be once established, all dependent controversies are thereby decided.'¹ This argument, of which Cardinal Richelieu is supposed to be the author, is met with in various forms in the writings of Roman Catholic casuists.

'It is utterly impossible,' says Bishop Milner, 'that the Church of God should inculcate idolatry, superstition, or any other wickedness, and those who believe her to be thus guilty are and must be in fatal error.'²

'That the Church,' says the Jesuit father Loughman, 'could ever wittingly and deliberately lend her sanction to cold-blooded treachery and murder will be maintained

¹ *Controversy on Infallibility*, p. 20.

² *End of Religious Controversy*, p. 323.

only by that species of obstinate prejudice with which any attempt at argument is sheer waste of time.’¹

7. These and similar expressions are all modifications of the one advanced by Richelieu to crush Protestant criticism in his day. It was nursed as a child of great promise by the Roman Catholic Church till it reached maturity in 1870. Since then it has been known as the ‘dogma of infallibility.’ Concerning this she ever cries, ‘This is my beloved son; hear ye him’; and her very existence is inseparably coupled with the measure of the obedience that is rendered to her command.

8. These preliminary statements are made to show that our object is not an unwarranted attack on the Roman Catholic Church, but *an unavoidable necessity* for the defence of the right of our existence, which she labours to annihilate. It is to show that the claims and assertions put forth by the Church of Rome not only have no support in the facts, which they must have if these claims are just, but, on the contrary, that these claims are entirely contradicted by them. This object is therefore a legitimate one. Granted that our premisses are true, it is the duty of all loyal servants of Christ, within or without that Church, and of all believers in Christ’s work and mission, to oppose these claims by all Christian and righteous means at their command, in the interest of their fellow-men and for the honour of God.

9. No attempt is made here to draw any arguments from Scripture.² Not because this cannot be done to the satisfaction of those who are not afraid to exercise the reason and judgment with which God has endowed them (§ 110), but because these casuists and their followers would point to

¹ *St. Bartholomew’s Day*, p. 10.

² See for this *A Primer of Roman Catholicism*, by Dr. C. H. H. Wright, *Present Day Primers* (R.T.S. 1896).

Cardinal Richelieu's argument, and reply in the words of Bishop Milner: 'The Church understands these passages differently; therefore you mistake their meaning.'¹ A test more satisfactory, and proof against such theological strategists, is at our service, and it excludes every possibility of objection on their side; for besides being a method they employ, it has the stamp of infallibility of the first degree. It is the application of the Master's rule, 'By their fruits ye shall know them.' The standard employed is also one supplied by the Church of Rome. 'It is necessary,' says Bishop Brown, 'that the teaching authority be known to be preserved from error, or infallible.'² And we shall be enabled to arrive at our conclusion by the help of the bishop's reference to this argument, viz.: 'Where contradiction is, there is error, and consequently not the Church of Christ.'³

10. Using, then, the rule Christ has given, following the path pointed out by Him, employing the methods and arguments the Church of Rome has herself employed, we will prove:

11. **Proposition I.** The teaching, work, and character of the Church of Rome are at variance with her own definitions of the Church of Christ, with the spirit of Christianity, and therefore with Christ's mission.

12. **Proposition II.** The claims of the Church of Rome are false, an imposition on mankind, and an insult to God.

13. To prevent misunderstanding, it is expedient to state *what is here meant by the term 'Church.'* The word is constantly used by priests and laymen, and there are at least four distinct and separate definitions as to what is to be

¹ *End of Religious Controversy*, p. 160.

² *Controversy on Infallibility*, p. 26.

³ *Ibid.*, p. 223.

understood by this term within that society which defines itself as the 'true Church.' In a practical sense, and from a layman's point of view, we cannot fail to hit the right meaning if we consider that as the virtual Church which is in direct contact with the people by its teaching and ministry, for clearly here must be the working-point of the Church. If it is not here, its object is a failure, and it might just as well not exist; for whatever machinery may be behind it is useless—the full reservoir of water is to little purpose if the aqueduct is broken. Therefore to deny that this is the Church would be equivalent to declaring that 'the Church's existence is useless, that it only represents an idea, a mere theological conception.'

14. Hence we use the term 'Church' as referring to the official priesthood of the Church of Rome, exclusive of laymen in every sense, except where specially qualified.

15. 'Catholics,' says Bishop Milner, 'acknowledge an unerring judge of controversy, or in all matters relating to salvation.'¹

Whether or not there is, as Milner says, such a Church which 'Roman Catholics acknowledge,' it is no part of our inquiry to prove or disprove; our object is to show that the Church of Rome has not such a character, and never had.

The course of investigation lies along parallels. If the Church of Rome is, as she claims to be, 'the pillar of the truth,' according to her definitions, if she is the 'voice of Christ,' if her 'doctrines and decisions are the expressions of the Eternal Mind and Will,' those attributes must be conspicuous along the path she has travelled, they must be reflected in her character and her history as in a mirror, and the spirit of Christ must be apparent in all her ways; if not, her claim is false.

16. The *definitions* by the Church of Rome of the 'true

¹ *End of Religious Controversy*, p. 80.

Church' may be classified into 'positive' and 'negative' definitions. By positive are meant those by which she sets forth the essential qualities of such a Church, and by negative, those by which she points out characteristics that (as she asserts) are inconsistent with the claims to the title, 'The true Church of Christ.' By the first she elects to advertise herself, and by the second, Protestantism. Her own character falls immensely short of that which she assigns to the true Church; and secondly the definitions by which she seeks to displace evangelical Christianity from the fold of Christ annul her own claim.

17. 'That doctrine,' says Bishop Milner, 'is evidently true which was first delivered; on the contrary, that is false which is of later date.'¹ And: 'It never was, or is, or will be lawful for Catholic Christians to teach any doctrine except that which they once received; and it ever was, and is, and will be their duty to condemn those that do so.'² Again: 'When any fresh controversy arises, the fundamental maxim of the bishops and popes to whom it belongs to decide upon it is, not to consult their own private opinion or interpretation of Scripture, but to inquire what is and ever has been the doctrine of the Church concerning it. Hence the cry is, and ever has been, on such occasions, as well in her councils as outside of them: "So we have received, so the Universal Church believes; let there be no new doctrine, none but what has been delivered down to us."³ And further: 'It is a fundamental maxim never to admit of any tenet but such as is believed by all the bishops, and was believed by their predecessors "up to the apostles" themselves.'⁴ And: 'The Church never changes her doctrine, or suffers any person in her communion to change it.'⁵

¹ *End of Religious Controversy*, p. 133.

² *Ibid.*, p. 136.

³ *Ibid.*, p. 150.

⁴ *Ibid.*, p. 166.

⁵ *Ibid.*, p. 209.

18. Here we have the statements of a Roman Catholic bishop regarding the mode of action of that Church ; they are clear and simple, and require no further explanation. They present a criterion by which the true doctrine can be known, what is the right position of individual Christians in reference to any new doctrine, as well as that of the Church. Let us see if the Church of Rome has been true to these principles. We will compare her doctrine as it was at the early part of this century with what it now is on one or two well-known subjects.

19. 'The Church,' says Bishop Milner, 'does not decide the controversy concerning the conception of the blessed Virgin and several disputed points, because she sees nothing absolutely clear and certain concerning them in the written or unwritten word, and therefore leaves her children to form their own opinion concerning them.'¹

'I beg the reader to understand,' says Bishop Brown, 'that the infallibility of the popes is not a doctrine of the Romish Church.'²

20. No proof is needed that Rome's doctrine concerning the conception of the blessed Virgin has been changed from a blank into a dogma, and her doctrine on papal infallibility is now : 'We teach and define that the Roman pontiff enjoys by the Divine assistance infallibility.'³

It is clear that all this is opposed to the older doctrine specified in the last article ; but that is of 'older date,' therefore by Roman Catholic rule (§ 17) her dogmas of infallibility and concerning the blessed Virgin are false, and therefore heresies. Bishop Milner explains the duty of the Church in reference to such as attempt new doctrines, as well as that of private Catholic Christians. How did

¹ *End of Religious Controversy*, p. 169.

² *Controversy on Infallibility*, p. 172.

³ *Dogmatic Contributions*, 1870.

this Church act when these innovations were introduced? Alas! it was the Church which was the law-breaker. There was a party in the Vatican Council which raised its voice in the manner that Bishop Milner defines as the 'duty of Catholics,' and who said, 'Let there be no new doctrine'; but how did the council treat these 'law-abiders'? That treatment is known by its proceedings against the 'Old Catholics,' who represent them. It anathematised, cursed, and persecuted them, as far as the nineteenth century would permit it to do so.

It is therefore evident that the Church of Rome has introduced and now teaches doctrines directly opposed to those which she taught only as far back as the middle part of this century; that her act in doing this is directly contrary to 'the fundamental maxim of the Church' (§§ 17 and 19); and her persecution of the 'Old Catholics' because they acted in conformity with such principles is an act of violence and injustice; and therefore there are contradictions between the practices of the Church at different periods, between her methods and the rules she has defined and by which she professes to be guided, and therefore by the rule, as defined by Bishop Brown (§ 9): 'Here is not the Church of Christ.'

21. *The transactions of the councils of the Church* from the earliest times are a matter of history; they constitute the 'doctrines and decisions of the Church'; and therefore by Roman Catholic teaching (§ 3) they are 'the expressions of the Eternal Mind and Will.' If this teaching is true, we must discover in them the attributes of God, and evidences of that unity of which we hear so much. If they are inconsistent with Christian conceptions of the Divine Spirit, if they are out of unity with the Church's definitions of unity, then they cannot be 'the expressions of the Eternal Mind and Will,' and the Church that calls them such is

teaching a falsehood. Here then we have a means of putting the doctrine of the Church to an infallible test. For this purpose we place before the reader a series of decisions of the Church concerning an item of her doctrine, viz. the brief records of the transactions of councils that were held to define what should be believed in relation to images.

22. It is evident that *the use of images* made its appearance as early as the third century, and was opposed by the Church; for a decree of the Council of Elvira in Spain in the year 305 specifies that 'pictures should not be in churches, lest what is worshipped or adored should be painted on walls.' It is on record that the Empress Constantia sent to Eusebius of Cæsarea for an image of our Lord; but the bishop in return objected to the painting of either Immanuel's divinity or humanity. 'The Deity,' said Eusebius, 'has no form, and the manhood clothed with Divine glory cannot be represented by the lifeless colours of the pencil.' It is a fact of history that the Cæsarean Christians, adhering to primitive simplicity, used no images. In the seventh century, Serenus, Bishop of Massilia, demolished some images which his flock in mistaken piety had adored. Pope Gregory I. in the year 601 wrote to Serenus and praised his conduct for preventing their adoration.

23. In the eighth century Pope Constantine set a rebellion on foot against the Emperor Bardanes, because he had ordered the removal of images from the churches. Evidently the emperor was guided by the same principles as the 'Old Catholics' (§ 20), and he met with the same experience; the pope assembled a council, which condemned Bardanes as an 'apostate from true religion.'

24. The Emperor Leo, the Isaurian, unable to bear the excesses to which superstition had now been carried, and stung by the sharp railleries of Jews and Saracens con-

cerning it, assembled a council of bishops and senators, and these (with one single exception) concurred with his proposal to eradicate the use of images, as 'superstition, an innovation in the Church, a scandal to Christianity, and a degradation of men.'

Leo proceeded to put this decree into force, and it produced commotions, tumults, assassinations, and civil wars, in which Popes Gregory II. and III. were the principal leaders.¹

25. Pope Gregory II. convened a council in 726, and Gregory III. in 732. These passed decrees establishing the practice of symbolical worship, and denouncing the atrocity of iconoclasm (the term applied to the opposition to image worship).

26. In 754 the Emperor Constantine, 'to whom,' says Mosheim, 'the furious tribe of image worshippers had given the name of Copronymus,' assembled a council in Constantinople, at which three hundred and thirty-eight prelates were present. The session lasted six months, during which time the subject was investigated with perseverance and deliberation.

The result was that the council condemned the use of images as dangerous and hurtful, a blasphemy, the invention of Satan, the sin of idolatry, and the restoration of paganism under the name of Christianity.

Depositions were pronounced against the clergy and excommunications against the laity who should be guilty of the impiety. This decision was delivered as founded on the Word of God, the definitions of councils, the usages of the Church, and the faith of the fathers.

27. If ever there was an assembly whose transactions

¹ The reader will do well to consult Gibbon's *Decline and Fall of the Roman Empire* and Mosheim's *Church History*. He will find that bishops, priests, and monks were very different men from the representations of them by modern casuists.

deserve to be called 'decisions of the Church,' they must be the work of this council ; for if the result of the sober and earnest deliberations of nearly four hundred bishops, met in solemn assembly, to determine what is consistent with Christianity and what is not, is not deserving of that title, where is it to be found ? From the experience and history of the councils that followed, and the Roman Catholic Church at all times, the answer comes, 'Nowhere.' If we study the method and ways of succeeding councils and of the Church of Rome in general, it is impossible to come to the conclusion that the authors of such 'stock in trade' phrases as are quoted in §§ 3, 6, and 15 can have any faith in their own statements.

28. The council that followed the one just referred to is known as *the Second of Nicæa*. It met in the year A.D. 787 at the instigation of the Empress Irene and Pope Adrian I.; its proceedings are very instructive. Three hundred bishops met at the bidding of this notoriously infamous woman. Gibbon calls this assembly 'an intriguing cabal of knaves and superstitionists,' and its acts 'a curious monument of superstition, ignorance, falsehood, and folly.' 'It is impossible to imagine,' says Mosheim, 'anything more ridiculous and trifling than the arguments upon which the bishops assembled in this council founded their decrees.'¹

The council transacted its work in eighteen days. It met for no other purpose than to undo the work of the council referred to in § 26, at the bidding of Irene. Having completed its 'sham deliberations' and negatived the decrees of three hundred and thirty-eight prelates, who took six months to arrive at their result, they decreed that

¹ The Romish Church does not consider this to have been an 'Ecumenical Council.' This convenient method of removing stumbling-blocks does not weaken the force of the argument here.

‘painted, woven, and sculptured images of Jesus, Mary, angels, saints, prophets, apostles, martyrs, and holy men were to be erected in churches and highways, and that those who should dissent were to be excommunicated, and that these definitions were the faith of the apostles, fathers, and the Church.’

The assembled fathers then shouted in chorus: ‘Cursed be all who do not salute, honour, venerate, worship, and adore the holy images; cursed be they who call images idols; cursed be all who gainsay; cursed be all iconoclasts; cursed be all who hold communion with iconoclasts.’

29. The spectacle of *two councils* composed of hundreds of bishops *forming diametrically opposite decrees*, which decrees each declared to be founded on the Word of God and the faith of the apostles, cursing one another in turn, and by which everything pertaining to images was defined as Christian practice and anathematised as sin at the same time, is shocking enough. But the act of the party in the Church of Rome of to-day that calls these senseless contradictions ‘the expressions of the Eternal Mind and Will’ is surely much worse.

30. A few years later (794) *a council met at Frankfort*, attended by about three hundred bishops, and these again condemned the proceedings of the Nicene Fathers. It prohibited all kinds of image worship, without any exceptions or limitations, in all its forms, whether denominated ‘respect,’ ‘honour,’ ‘invocation,’ ‘adoration,’ or ‘worship.’

31. The transactions of *the Council of Paris*, which met in 825, are also instructive because of its estimate of Pope Adrian I., who had acted in concert with Irene at the Council of Nicæa and in favour of images. This council (Paris) decided against symbolical worship, and therefore against the Nicene decrees. It charged Pope Adrian with ignorance, superstition, impertinence, indiscretion, absur-

dities, falsehood, impiety, error, obstinacy, and opposition to the 'truth.' Clearly this council is diametrically opposed to that of the Vatican as to papal infallibility. Both the last-named councils adopted the Caroline books, which are the productions of the French clergy, and which call the Nicene Council the 'false synod of the Greeks.'

The Church of Rome accepts the decrees of that council (Nicæa) at the present time, together with the innovations Adrian introduced on that occasion (§§ 38-43).

32. This great controversy concerning the use of images now approached its end. A few more alternative councils followed, till once more a woman got to the helm of government. Theodora was left guardian of the infant son of the Emperor Theophilus, and this power she used, like Irene before her, for the establishment of idolatry. In 842 she convened a council, which did what she required of it: it condemned iconoclasm once more. The patriarch John, who opposed the empress, received two hundred lashes for his trouble, and this had the effect of converting the rest to Theodora's view.

33. We have recorded these events purely for *the light they throw on the teaching* of the Church of Rome; books could be filled with similar extracts. It is literally impossible to credit men who persist in publishing such statements as are quoted in article 17 with honest intentions. Nothing could have been further from the desires of the Nicene Fathers than to bring the results of their deliberations into union with the expressions of those previously assembled at Constantinople. Such a supposition is wholly incompatible with the object for which these prelates met; indeed, it would reduce that object to zero. These bishops came together like so many Balaams, at the bidding of that Grecian Jezebel, Irene, and her partner in this business, Pope Adrian I. (§ 31), to curse the Byzantine

Council and its decrees, and not to agree with it. To put such words as Milner's into the mouths of the Nicene Fathers, and to represent them as saying that, 'It was their fundamental maxim not to admit of anything except what the Byzantine Fathers believed before them' (§ 17), is not only an absurdity, but a falsehood. This saying had ceased to be true with the fourth century, when priestcraft made its appearance. Contemplating the records of the forty-five councils on Arianism, with thirteen against, fifteen for, and seventeen semi-Arian, within one hundred years; contemplating the records of councils cursing councils with all the available terms that language afforded them, it seems incredible that an 'infallible Church' could miss the truth so completely, and say: 'No bishop believes anything except what has been believed by all the bishops, or teaches anything but what has been taught by all the bishops right up to the apostles.' The only unity that history discloses is represented by the barometer when with perplexing consistency the hand is stationed at 'change' from day to day.

34. If we push the analysis further as to this particular claim, and inquire whether the Church of Rome shows any sign of wishing to be sincere by verifying her teaching by her practice, we discover a yet greater contradiction. Having paraded this wonderful episcopal veneration for the theological convictions of their predecessors, the Church turns round and completely overthrows the decrees of the Councils of Elvira, Byzantium, Frankfort, and others; thus, then, it becomes evident that the story of this wonderful unity in belief is simply introduced as a bait for the English people of to-day.

35. In the letter of the cardinal archbishop and bishops of the province of Westminster, entitled, 'The Consecration of England to the Mother of God and the Prince of the

Apostles,' the following passage occurs on page 17: 'To promote devotion to St. Peter, an altar or picture of the saint or facsimile of the statue venerated in the great Roman basilica of St. Peter might be fitly erected in all our churches.'

And what is this statue, and where does it come from? It is the alleged image of Jupiter of heathen Rome, deprived of the thunderbolt and supplied with keys. This is the image to the veneration of which England is to be converted. This is the way the Church practises that fundamental rule, 'Never to admit of any tenet but what was believed by all her predecessors,'—by the Fathers of Elvira, Constantinople, Frankfort, etc. (§§ 22, 26, 28, 30, 31), who called this practice, which a cardinal considers 'fitly,' 'a blasphemy, the invention of Satan, the sin of idolatry, and the restoration of paganism.' Truly, regarding this image which the cardinal is anxious to introduce to the British worshipper, the last sentence is most apt.

Here, then, we have a demonstration of this 'fundamental maxim' and that 'wonderful unison of belief' between all ages of this Church 'right up to the apostles,' which she is so fond of advertising, and which she continually exhibits as her staff of office.

This is *the autobiography of the Church of Rome*, and it is used to assure the world that she 'can teach neither more nor less than what the apostles taught' (§ 17), because of the scrupulous care of her bishops to preserve her faith in perfect unison with the expression of belief of all those that occupy the space between them and the apostles; this is a substructure on which rests the fulcrum of the lever for removing England over the papal border; this is Roman Catholic unity, within which the same principle is described as both 'fitly' and the 'invention of Satan.' Can we possibly find a greater contradiction?

CHAPTER II.

PAPAL INTRIGUE IN COUNCILS.

36. IN the preceding articles we have placed before the reader the transactions of a few of the great councils, and have shown that the only inference that can possibly be drawn from the treatment of the decrees of one council by those which followed is, that either the fathers had not the least faith that the Holy Spirit had guided the dictation of the decrees which they alternately uttered and suppressed, or worse still, that they had as little reverence for the Holy Spirit as for the transactions of the councils.

37. The reader will remember that the Second Council of Nicæa was convened for the sole purpose of destroying the work of the Byzantine Council (§ 28). The Nicene compact was due to Irene's influence and intrigue; but the basis of it, or rather the basis of an apology for it, rested with Adrian.

To induce these fathers to do his will and that of the canonised empress, this pope sanctioned, against both the Hebrew and the Vulgate of Gen. xlvii. 31, the incorrect translation of the Septuagint text of Heb. xi. 21 given in the Vulgate. That is, in order to ensure that the council would decree agreeably to his and Irene's instruction, Adrian and his advisers adopted a rendering not in the true text of Scripture, and used it as a peg whereon the fathers could hang their decrees in favour of image worship.

38. The rendering of the verse in question, which was thus sanctioned by Pope Adrian I., is found in the English Roman Catholic Bible known as the 'Douay Bible, where the latter part of Heb. xi. 21 reads thus: 'Jacob . . . adored the top of his rod.'

This verse, or rather the rendering of this verse, is quoted in the table of references at the end of that Bible as a text that authorises the 'relative honour of images.' Part of the Douay commentary on this rendering is as follows: 'The apostle here follows the ancient Greek Bible, which translates in this manner Gen. xlvii. 31.' The remarkable thing is that on referring to Genesis, the verse in question in both Hebrew and the Vulgate reads 'Israel adored God'; so that if the Douay rendering of Heb. xi. 21 is right, God and the top of a walking-stick are synonymous! This, then, is the conclusion that Milner's theorem (§ 6) leads to. But the Douay in Hebrews follows Pope Adrian I., who sanctioned this rendering.

39. The corresponding verse in the Authorised (English) Version, the German Protestant Bible, and also the German Roman Catholic New Testament by Ess, reads thus: 'Jacob . . . worshipped, leaning upon the top of his rod.' These translations were made from the Greek text of Erasmus; and we have yet to learn that any charge has ever been made that this text is not genuine, or that these translations do not faithfully represent the rendering of Erasmus.

Since the publication of the text of which these are translations, and also of the Douay, three important witnesses have made their appearance in the form of very ancient MSS., namely, the Vatican, Alexandrian, and Sinaitic Codices; but the Douay rendering receives no support from either, while it is directly contradicted by the two latter.

40. The MS. known as the Vaticanus, one of the oldest in existence, was discovered in the Vatican Library about the year 1475 ; it has the Epistle to the Hebrews up to the fourteenth verse of chapter ix. only. Considering the point involved, this omission is rather suggestive.

41. The MS. known as the Alexandrian Codex was presented to King Charles I. of England in 1628 by Cyril Lucar, Patriarch of Constantinople. The MS. known as the Sinaitic Codex was brought from the Greek Convent of St. Catherine on Mount Sinai by Dr. Tischendorf. The last two MSS. date back to about five hundred years before the time of Adrian.

In the thousandth volume of the 'Tauchnitz Library' the English Authorised Version is given, coupled with the parallel readings of these three great codices, and they wholly support the Protestant rendering of this verse. Hence, by the rule quoted from Bishop Milner, viz. 'That is true which was first delivered,' etc. (§ 17), the Roman Catholic Church in England is a partner with Pope Adrian I. in the guilt of perverting Scripture.

42. The Douay rendering is also flatly contradicted by a German Roman Catholic translation of the New Testament, viz. the one by Carl van Ess, rector in Halberstadt, and Leander von Ess, professor in Marburg. This translation was privileged by the Roman Catholic kingdoms of Bavaria and Saxony ; and published with the approbation of Prince Archbishop Sigismund of Vienna, and the Prince Bishop Vicar-General of Breslau, Ellwangen, Heidelberg, Fulda, and Constance. It has passed two examinations by the theological faculties of the Roman Catholic universities of Freiburg and Wurzburg. The rendering, which was sanctioned by Adrian, and has been adopted by the Douay translators, is therefore unsupported by any of the best MSS., while it is opposed by the oldest codices and un-

questionable witnesses within the Roman Catholic Church. Coupled with the circumstances enumerated, we have the condemnation of Adrian by the Parisian assembly (§ 31), and the fact that the period of the publication of the false credentials coincides with Adrian's pontificate.

43. The evidence that Pope Adrian was an infidel is complete. First, because it is certain that if he had the least belief that the Byzantine assembly was under the guidance of the Holy Spirit, he could not have associated himself with a woman of Irene's character to bring that council's work (Constantinople) to naught, and if he had no such belief with regard to this council, no possible reason can be urged that could excite any such faith in regard to the Nicene compact.

Again, Adrian was in full sympathy with the desire of Irene ; for this reason he commended to the fathers the Vulgate version of Heb. xi. 21. Had he believed in the presidency of the Holy Spirit at the deliberations of these prelates, he would have shrunk with horror from stimulating this business, and much more from the act of accomplishing this object by perverting a text of Holy Scripture. The alternative inference therefore is, either Adrian had no faith whatever that the Holy Spirit would guide the Nicene Fathers or any other council, or he did all he could to prevent it. Which of these inferences is the more praiseworthy we do not attempt to decide. Clearly, however, the decrees of this council are the result of the intrigue of an infidel pope ; and they are an article of faith in that Church to which England is to be converted.

44. The Council of Trent appears to have been handled by the reigning popes in much the same fashion as Adrian did the Second at Nicæa. How far the decisions of this later council are the 'expressions of the Eternal Mind and

Will' (§ 3) is apparent from the manner in which its decrees were obtained.

Andreas Dudithius, a Croatian bishop, writing to the Emperor Maximilian II., says: 'We daily saw hungry and needy bishops come to Trent, for the most part youths which did not begin to have beards, abandoned to luxury and riot, hired only to give their votes as the pope pleased. They were without learning or understanding, yet fit for the purpose, through their boldness and impudence. . . . There was a grave and learned man who was not able to endure so great an indignity. He was presently traduced as being no good Catholic (§ 20), and was terrified, threatened, and persecuted, that he might approve things against his will. In fine, matters were brought to that pass by the iniquity of those who came thither formed and trained for their work, that the council seemed to consist, not of bishops, but of disguised maskers, not of men, but of images, such as Dædalus made, that moved by nerves which were none of their own. They were hireling bishops, who, as country bagpipes, could not speak but as breath was put into them. The Holy Ghost had nothing to do in this assembly. All the counsels given there proceeded from human policy, and tended only to maintain the pope's immoderate and shameful domination.'¹

45. Don Francisco Vargas, fiscal to the Emperor Charles V., says, concerning the proceedings at Trent: 'It is really matter of amazement to see how things appertaining to God are handled here, and that there should not be one to contend for Him, . . . but that we should be all dumb dogs that cannot bark, and look on and suffer the miseries of the Church to become incurable. . . . The authority not only of this but of all future councils is utterly destroyed. . . .

¹ Du Pin, vii. 204, 205; Brent's *Father Paul*, 784, 823.

All that is done here is done by the way of Rome ; for the legate, though it were to save the world from sinking, will not depart one tittle from the orders he receives from thence, nor, indeed, from anything that he himself has once resolved upon. . . . Words and persuasions do signify very little in this place ; and I suppose they are not of much greater force at Rome—those people having shut their eyes with a resolution, notwithstanding all things go to wreck, not to understand anything that does not suit their interests. . . . We do but tire ourselves in vain, since without a miracle nothing wherein the pope and his court have any interest or pretensions can be determined here but to our great prejudice. It is visible to the whole world that all that was done was done at Rome, which was rejoiced at and boasted of here. . . . The course taken is by artifice and dissimulation so far to reduce the whole synod to the will of the pope that it shall be the same thing for the pope alone to deliberate of things at Rome with his creatures as for the fathers here assembled to do it, which is the truth of the matter, the council being really at Rome, and at Trent nothing but the execution of it ; the substance of what is done here being sent hither determined from Rome, and being what the pope and the cardinals deputed there to that purpose and who meet together continually have determined beforehand.'

46. 'Whichever of these authors,' says a well-known writer (referring to Father Paul, Cardinal Pallavicino, and Vargas), 'an intelligent person takes as his guide in forming a judgment concerning the spirit of the council, he must discover so much ambition as well as artifice among some of the members, so much ignorance and corruption among others—he must observe such a strange infusion of human policy and passions, mingled with such scanty portions of simplicity, sanctity of manners, and love of truth, that he

will find it no easy matter to believe that any extraordinary influence of the Holy Ghost hovered over this assembly and directed its decrees.'

47. Thus those 'decisions' were made that a Jesuit father has labelled 'expressions of the Eternal Mind,' and which label Cardinal Manning and other Roman bishops endorsed. But threadbare as it is, the part reviewed is by no means the worst. 'He that has not seen,' says Father Paul, 'the minutes of those who took part in these discussions, and how far they differ from those which were printed, would not believe what was spoken.'

48. This piece of information reveals transactions which transcend even those practised at Nicæa. The packing of the council by 'hirelings,' 'boy bishops,' and 'country bag-pipes' had not fully realised the measure of the expectation of these ecclesiastical schemers; there was a spirit of independence and liberty about some of the German bishops which endangered its success. To make sure that the decrees were cast in the mould designed by the 'pope and his creatures,' they went a step further, and forged minutes.

If in any commercial transactions such methods could be brought home to those responsible for them, the law would express its sense of their moral value by awarding their authors a safe residence for a time. If such recompense is due in matters pertaining to common things of life, what is due to those who issue 'sham prospectuses' in matters pertaining to men's eternal welfare, and who represent the result of transactions that would disgrace any ordinary political organisation as the oracles of God, as oracles evolved by the influence of the Holy Spirit? What is due to those who thus impose on the world the work of 'theological gamblers' as the 'expressions of the Eternal Mind' (§ 3), in order that men should believe in the 'holy

Council of Trent,'¹ and bow at the shrine of priestcraft? These are the men who call this 'mud-built edifice' the temple of the Eternal God, within which alone the voice of Christ is heard, where alone the way to heaven can be learnt, whose priests are in the perpetual presence of Christ, and under His continual guidance, so that it is 'impossible for them to teach anything but the truth of God' (§§ 6 and 15).

But have the very men who teach thus, and are labouring to persuade the world to accept their message, and especially to convert England to this mode of thought, any faith in all this?

49. 'The Church reforms itself,' says the Jesuit father Anderdon, referring to Trent, 'by the revival of its own spirit. . . . That council restored to the purity and grave moral character of the ancient discipline and church government whatsoever in the lives of clergy and people, in the head and its members, was contrary to that spirit and discipline.'² Can a man believe himself when he speaks contrary to all evidence? On that hypothesis only is it possible for this father and the English Roman Catholic bishops who endorse his statement to believe the above quotation. That the formation of this council was not due to 'the Church' is a matter of history; therefore, if its object was reform, *the incentive for it came from without*.

'Julius III., yielding to the repeated and importunate solicitations of the emperor,' says Mosheim, 'consented to convoke a council at Trent.'³ 'Demanded by princes,' says Father Paul, 'for the reformation of ecclesiastical discipline, it hath caused the greatest derangement in the Church that ever was since Christianity began; hoped for by bishops as a means of regaining the episcopal authority which had

¹ *Ground of Catholic Doctrine*, p. 4. ² *Luther*, p. 91.

³ Coote's *Mosheim* (1811), iv. 117.

been mainly usurped by the pope, it hath made them lose it altogether ; feared and avoided by the See of Rome as a potent means to moderate the exorbitant power which that see hath acquired to an unlimited excess, it hath so established the same that it was never so great before.'

50. The account of Father Anderdon is worthy of its author. That a book containing such gross misstatements should make its appearance with such unqualified episcopal approbation ought to be sufficient to open the eyes of all thoughtful people as to the object of this 'Roman Catholic propaganda.' Truth requires no false statements to commend it ; it is only error that requires their employment to give it the appearance of truth.

51. The primary *impetus* for the Council of Trent *came from German princes*, chiefly from Charles V. ; but these were laymen, and in an ecclesiastical sense equal only to common citizens (§ 13) : hence it cannot be said that it originated in the Church. Further, nothing is more certain in history than that the popes practised every available move to prevent the assembling of the council. 'Feared and avoided by the See of Rome' are the words of Father Paul, and this sentiment is borne out by every other historian. If, then, the movement for reform came from the Church, the Church and the pope were diametrically opposed to one another ; and if so, where is the boasted unity ? For the council came to pass : hence, if the Church is to be credited with the movement, it must be admitted that the Church acted in opposition to the pope, and thereby exhibited its disbelief in the pope's infallibility. But there is yet another and much more serious point. The council, according to Roman Catholic doctrine, was controlled by the Holy Spirit—a doctrine which is the keystone of all papal pretensions (§ 3). If the direction of the council is to be ascribed to the office of the Holy Spirit, then the

primary movement for its formation must be credited to the same Divine agency: hence, at the very threshold of this most momentous affair, we have the infallible pope and council inspired by the Holy Spirit in hostile array.

52. The *papal opposition* to the meeting of the council had to yield to external pressure (§ 49). But it was not abandoned; it became changed in form and more violent in degree (§§ 44, 45, 46). Now, of all the events in history, few, if any, can surpass in importance the Council of Trent. If, therefore, the pope's infallibility is not exercised in this case, for what purpose could he be endowed with it? Hence his action at this period must be viewed in the light of the definition of article 20, or it must be ignored entirely. What, then, does it lead to? That the pope 'by Divine assistance' searched out the meanest, most despicable, and ignorant characters that he could find, to employ them with a view of neutralising the legitimate actions of the council, and making it conducive to 'the pope's immoderate and shameful domination' (§ 44).

53. But all these operations on the part of the pope were directed against an assembly termed 'holy' by the same Church which calls the pope 'holy.' Wherein does the holiness of the Council of Trent appear? In the 'hireling boy bishops,' 'country bagpipes,' 'the rowdyism, and the riotous element' sent hither by the pope to do the dirty work? or in the graver element, which was 'terrified, threatened, and persecuted' by the pope's agents? It cannot be in the latter, because this was neutralised by papal conspiracy. Surely the most earnest advocate of papal infallibility would shrink from calling the 'tools' by which the pope worked 'holy.' Can it consist in the papal operations—'these transactions of artifice and dissimulations'? (§ 45). Impossible for the same reasons. There remains, then, but one peg on which the 'holiness' of the Council of Trent can be

hung. It is the same as that on which papal infallibility hangs—'Divine assistance' (§ 20).

54. Here, then, we arrive at the climax of the Roman Catholic doctrine of holiness and infallibility. The pope is defined holy and infallible, and so is the Council of Trent; but both are so by assistance of the same Divine Spirit. Is it true, then, that the pope is under guidance of the Holy Spirit when he makes war on the Divinely guided assembly at Trent? Is it true that the pope is guided by the Holy Spirit to select the most contemptible element, and to employ it in the most contemptible manner, to bring to naught the work and influence of the same Holy Spirit at the Council of Trent, and not only to contradict it, but even to commit forgery? (§ 47). In short, is it true (as it must be if Roman Catholic doctrine is true) that the Holy Spirit can assist two separate agencies to work mutual destruction? Is it true that the doctrine that leads to the acceptance of this can be inspired by the Holy Spirit? Can such actions be inspired by the Creator of our Divine aspirations, which strengthen in opposition to such a doctrine according as they approach in character to that which is conformable, and can be conceived conformable only, to the attributes of God?

Truly it is only when we thus^o push the doctrine of papal infallibility to its logical conclusions that we can see the deep design and cunning of Cardinal Richelieu's theorem and its various modifications (§ 6), viz. 'believe, and ask no question.' If you neglect the former and commit the latter, the Church of Rome curses you. Why? She knows that if you do ask questions, her authority over your manhood or womanhood is at an end.

55. To complete the triumph of papal intrigue and the humiliation of the Council of Trent a fourth element of infallibility was introduced. 'The wisest men complain,' says

Mosheim, 'of the ambiguity that reigns in the decrees and declarations of this council, by which the disputes and dissensions that had formerly rent the Church, instead of being removed by clear definitions and wise and temperate decisions, were rendered, on the contrary, more perplexed and intricate, and were in reality propagated and multiplied instead of being suppressed or diminished. Nor were these the only reasons of complaint ; for it must have been afflicting to those who had the cause of true religion at heart to see all things decided in that assembly according to the despotic will of the pontiff, without any regard to the dictates of truth or the authority of Scripture.'¹

To complete the farce played at Trent, Pius IV. proposed and Sixtus V. confirmed the institution of the 'congregation' for interpreting the decrees of the council, which, however, in reality simply meant that all things were to be left to the will of the pope. What the will of a man is who uses means in the way the popes did in relation to this council surely requires no reflection. So that according to Roman Catholicism the men Divinely assisted at Rome triumphed over the men also Divinely assisted at Trent.

56. Bearing in mind the way in which one council has treated with contempt the decrees of another council, as illustrated in the hasty review of the image controversy ; bearing in mind the servility of Pope Adrian to the intrigues of an infamous woman, supplemented by his own forgery of Scripture ; bearing in mind the violation on the part of the Vatican Council of the rules given by Bishop Milner (§ 15), principles laid down by the councils of antiquity ; bearing in mind the corrupt proceedings of a series of popes with regard to the Council of Trent, intended to defeat its deliberations and neutralise its transactions,—no other conclusion can be held agreeable to truth than that councils,

¹ Coote's *Mosheim*, iv. 193.

popes, priests, and bishops of the Church of Rome have no faith that the Church is guided, as they teach, by 'the Holy Spirit.' They are conscious that they are false to their own convictions when they teach such doctrines as those quoted in articles 3, 6, 9, 15, and 17, viz., that aver that 'the Catholic rule is Scripture and tradition'; that 'Christ has promised to the teachers of the Church of Rome to be with them always, therefore they could never go astray'; that 'the Church of Rome is infallible in all matters relating to faith, so that she can neither add to nor retract from what Christ has taught'; that 'by accepting the meaning and interpretation of the Scriptures given by the Church of Rome we escape the risk that misunderstanding may endanger our eternal welfare.'

CHAPTER III.

THE INTERPRETATION OF SCRIPTURE : THE CLAIM TO ITS MONOPOLY.

57. 'THE whole right to Scripture,' says Bishop Milner, 'belongs to the Church [of Rome]; *she alone authoritatively explains them*, hence it is impossible that the real sense of Scripture should ever be against her and her doctrine.'¹

To verify this assertion it requires to be shown that the doctrine which commands the use of images and launches anathema against all who gainsay their adoration (§ 28) expresses the true sense of Scripture as opposed to that which defines the use of images as idolatry and their adoration as the invention of the devil (§ 26). Further, it must be shown that the instruction for the introduction of a facsimile of the alleged Jupiter image at Rome rests on and is conformable to the same texts of Scripture as the instruction of the Byzantine Fathers, which represents this practice as blasphemous; that the belief of the English Roman Catholic bishops, who commend this practice, is identical with that of the bishops who formed that ancient assembly, and who denounced all practices of this kind. It requires to be shown that the text which Pope Adrian I. sanctioned, and which represents Jacob worshipping the top of a staff, expresses the same principle as the more ancient text, which represents Jacob worshipping God ;

¹ *End of Religious Controversy*, p. 159.

that in a Scriptural, and also in a true apostolic, sense worshipping a staff means the same thing as worshipping God.

58. The Douay Bible is prefaced by a letter of Pope Pius VI., who, addressing the translator, says: 'You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources, which ought to be left open' (let the reader mark this expression) 'to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times; this you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity, especially when you show and set forth that you have added explanatory notes, which being extracted from the holy fathers preclude every possible danger of abuse.'

59. 'The Catholic Church,' says Bishop Milner, 'is the Divinely commissioned guardian and interpreter of the Word of God, and therefore the method appointed by Christ for learning what He has taught on the various articles of His religion is to hear the Church.'¹ From these definitions of exclusive rights as Divinely appointed interpreter of Scripture and teacher of mankind, coupled with the papal assurance that this is effected in the pages of the Douay Bible, we are justified in expecting special provisions and instructions in its pages; but in this the reader will find himself miserably disappointed. In chapter after chapter and book after book there is not a single, 'Thus says the Church.' The reader is left to himself to roam over the sacred text without meeting any guide that in any sense satisfies the conditions of these extraordinary claims and assertions. What the 'explanatory

¹ *End of Religious Controversy*, p. 488.

notes' are that 'preclude errors' we shall see further on (§ 90). And what is the explanation? 'The Catholic Church,' says Bishop Brown, 'the only consistent guide in controversy, does that which is equivalent to the publishing of an authorised interpretation; acting under a Divine commission, she has declared the true meaning of Divine revelation against all heresies which ever threatened her unity.'¹

To understand the value of this casuistry it is necessary to observe the Church at the working-point, to see the mode in which she declares against heresy; for if it is true that she thus acts under Divine guidance, it must be admitted that that guidance extends to the manner of doing it. Reasoning from the action of the Romish Church in relation to those whom she is pleased to call heretics, the statement of Bishop Brown may be put in this form: 'Acting under Divine commission, she has declared the true meaning of Scripture by persecuting all who ventured to make Scripture their guide whenever it was in her power to do so.' That this rendering of the bishop's extraordinary assertions is justified by fact is only too well shown in the sad history of those on whom she practised her supposed commission.

60. 'Konrad, a monk of Marburg,' says Duller in his *History of the German People*,² 'who was the pope's inquisitor (*Ketzermeister*), oppressed the people cruelly, in order to make the pope's authority supreme. Peasants, citizens, and knights were hunted and dragged before his court, and tortured and burnt on the least suspicion, without proof or trial. The terror that the proceedings of this [Divine] commissioner impressed upon the people severed all natural ties. Parents informed against their children, and children against their parents, wives against their

¹ *Infallibility of the Church*, p. 92.

² *Die Geschichte des Deutschen Volkes*, p. 243.

husbands, brothers against their sisters. The German princes protested to the pope against these iniquitous proceedings, and the pope had to yield and recall Konrad ; but before he was aware of this, the people had risen in self-defence against this papal missionary and slain him.'

It is a marvel that this man has escaped canonisation, for another of the same order, Pedro Arbues of Saragossa, who met a like fate at the hands of his Spanish countrymen, has been transformed into a papal saint, and a chapel has been erected in his veneration on the spot where he fell.

61. That these cruel measures are in accord with the abiding policy of the Church of Rome and have her full consent is more apparent still, if we consider them from a negative point of view. Nearly two centuries had passed since Henry IV. of Germany spent three days and nights in the midwinter of 1077 in the castle yard of Canossa awaiting Pope Gregory VII.'s absolution. During that period scarcely one of his successors escaped excommunication. No sovereign who attempted to act independently, or who was not willing to place his neck under the heel of the pope, could steer clear of this terrible priestly scourge. Civil wars raged on this account, for simultaneously with the excommunication of a disobedient sovereign the pope always opened the flood-gates of treason and anarchy by absolving all subjects from their allegiance, inviting any adventurous, willing tool among the princes to seize the throne, and even excommunicating subjects who rendered loyal obedience contrary to the pope's pleasure.

62. It is beyond all reasonable doubt that this inquisitor Konrad acted with full consent of the Roman Catholic Church and independently of the civil power ; for by their appeal to the pope against the horrible proceedings of this monk the secular powers exhibit to what humilia-

ting priest-ridden conditions they had been reduced. That this was so is proved by the 'action of the Church' when she thought it convenient to assert her power and to defend her interest. The following is a case in point. 'In that day,' says Duller, 'deeds were enacted in the name of religion which exhibit the principles of the powers. The Stedingers, a brave and industrious tribe, dwelt peacefully on the banks of the Weser. Failing to obtain any redress from the bishop against a priest who had committed an outrage against one of their women, they adopted the measure that the German people had put into force against the inquisitor Konrad.' 'This act was visited by an excommunication of the whole tribe by Gerhard, Archbishop of Bremen; Pope Gregory IX. proclaimed a crusade against them, the secular arm was called to the aid of the Church, they were exterminated to the last man, woman, and child, and their property divided between the Church and her executioners.'¹

This record demonstrates that the Church was not slow to act, nor straitened in means and power to do so, when it suited her policy. Conversely it proves that to oppose the Church in her pleasures was courting destruction. It is perfectly clear, therefore, that the Church was completely in sympathy with the mode in which the inquisitor Konrad exercised his commission, because, unless this was the case, there was nothing that would or could have hindered her from stepping in and arresting his butcheries had she elected to do so. These are but instances of deeds recorded by history from which the Roman Church has never shrunk when deemed needful to accomplish her purpose, concerning which no denial can avail; and yet the Catholic Truth Society, with a cardinal as president, asserts, 'That the Church could ever wittingly and deliberately lend

¹ Duller, p. 243.

her sanction to treachery and murder will be maintained only by that species of obstinate prejudice with which any attempt at argument is sheer waste of time' (§ 6).

63. The example referred to in the last three articles affords an instance of the manner in which the Church of Rome puts the doctrine defined by Bishop Brown into practice; but in order to understand its full value it is necessary to investigate one of her judicial processes underlying these acts, which among others proves the falsehood of her claims and the iniquity of her measures.

64. When Copernicus, a priest in the Church of Rome, and author of the Copernican system of astronomy, wrote his treatise on the *Revolution of the Celestial Orbs*, being aware that bigotry and ignorance would assail him, he said in his prefatory address to the pope: 'If there be any who through ignorance of mathematics shall presume to judge concerning them, and dare to condemn this treatise because they say it is inconsistent with some passages of Scripture, the sense of which they have miserably perverted, I regard them not, but despise their rash judgment.'

Copernicus refers here, no doubt, to the Inquisition, of whose exploits the case referred to in previous articles is but an infinitesimal fraction. Nevertheless, Copernicus was in terror of 'the Holy Office,' for this great work remained in manuscript for thirteen years, and was printed only a few hours before Copernicus passed to a more merciful tribunal than that over which the pope presided. Copernicus was justified in his anticipations. The work was immediately condemned as a work of heresy, and thus, in the words of Bishop Milner, 'the Church declared the true meaning of Divine revelation' (§ 59). This represents the Church's interpretation of Psalm lxxviii. 69 (67 in the Douay).

A hundred years later Kepler, another great student of that age, adopted the Copernican theory, which he

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It is a marvel that this man has escaped canonisation, for another of the same order, Pedro Arbues of Saragossa, who met a like fate at the hands of his Spanish countrymen, has been transformed into a papal saint, and a chapel has been erected in his veneration on the spot where he fell.

61. That these cruel measures are in accord with the abiding policy of the Church of Rome and have her full consent is more apparent still, if we consider them from a negative point of view. Nearly two centuries had passed since Henry IV. of Germany spent three days and nights in the midwinter of 1077 in the castle yard of Canossa awaiting Pope Gregory VII.'s absolution. During that period scarcely one of his successors escaped excommunication. No sovereign who attempted to act independently, or who was not willing to place his neck under the heel of the pope, could steer clear of this terrible priestly scourge. Civil wars raged on this account, for simultaneously with the excommunication of a disobedient sovereign the pope always opened the flood-gates of treason and anarchy by absolving all subjects from their allegiance, inviting any adventurous, willing tool among the princes to seize the throne, and even excommunicating subjects who rendered loyal obedience contrary to the pope's pleasure.

62. It is beyond all reasonable doubt that this inquisitor Konrad acted with full consent of the Roman Catholic Church and independently of the civil power; for by their appeal to the pope against the horrible proceedings of this monk the secular powers exhibit to what humilia-

ting priest-ridden conditions they had been reduced. That this was so is proved by the 'action of the Church' when she thought it convenient to assert her power and to defend her interest. The following is a case in point. 'In that day,' says Duller, 'deeds were enacted in the name of religion which exhibit the principles of the powers. The Stedingers, a brave and industrious tribe, dwelt peacefully on the banks of the Weser. Failing to obtain any redress from the bishop against a priest who had committed an outrage against one of their women, they adopted the measure that the German people had put into force against the inquisitor Konrad.' 'This act was visited by an excommunication of the whole tribe by Gerhard, Archbishop of Bremen; Pope Gregory IX. proclaimed a crusade against them, the secular arm was called to the aid of the Church, they were exterminated to the last man, woman, and child, and their property divided between the Church and her executioners.'¹

This record demonstrates that the Church was not slow to act, nor straitened in means and power to do so, when it suited her policy. Conversely it proves that to oppose the Church in her pleasures was courting destruction. It is perfectly clear, therefore, that the Church was completely in sympathy with the mode in which the inquisitor Konrad exercised his commission, because, unless this was the case, there was nothing that would or could have hindered her from stepping in and arresting his butcheries had she elected to do so. These are but instances of deeds recorded by history from which the Roman Church has never shrunk when deemed needful to accomplish her purpose, concerning which no denial can avail; and yet the Catholic Truth Society, with a cardinal as president, asserts, 'That the Church could ever wittingly and deliberately lend

¹ Duller, p. 243.

her sanction to treachery and murder will be maintained only by that species of obstinate prejudice with which any attempt at argument is sheer waste of time' (§ 6).

63. The example referred to in the last three articles affords an instance of the manner in which the Church of Rome puts the doctrine defined by Bishop Brown into practice; but in order to understand its full value it is necessary to investigate one of her judicial processes underlying these acts, which among others proves the falsehood of her claims and the iniquity of her measures.

64. When Copernicus, a priest in the Church of Rome, and author of the Copernican system of astronomy, wrote his treatise on the *Revolution of the Celestial Orbs*, being aware that bigotry and ignorance would assail him, he said in his prefatory address to the pope: 'If there be any who through ignorance of mathematics shall presume to judge concerning them, and dare to condemn this treatise because they say it is inconsistent with some passages of Scripture, the sense of which they have miserably perverted, I regard them not, but despise their rash judgment.'

Copernicus refers here, no doubt, to the Inquisition, of whose exploits the case referred to in previous articles is but an infinitesimal fraction. Nevertheless, Copernicus was in terror of 'the Holy Office,' for this great work remained in manuscript for thirteen years, and was printed only a few hours before Copernicus passed to a more merciful tribunal than that over which the pope presided. Copernicus was justified in his anticipations. The work was immediately condemned as a work of heresy, and thus, in the words of Bishop Milner, 'the Church declared the true meaning of Divine revelation' (§ 59). This represents the Church's interpretation of Psalm lxxviii. 69 (67 in the Douay).

A hundred years later Kepler, another great student of that age, adopted the Copernican theory, which he

further perfected, the great feature in this work being often briefly referred to as 'Kepler's laws.' When his treatise, *The Epitome of the Copernican Astronomy*, appeared, the Church of that day again seized the opportunity of vindicating the meaning of Divine revelation against heresy by condemning Kepler's work also.

65. Another opportunity was afforded to the Church for discharging her duty as 'interpreter of Divine revelation' in the case of Bruno, which she performed in 1600 by burning him at Florence, and in that of Galileo in 1616 and 1633. Galileo was a patron of the Copernican astronomy, and for this cause he was summoned before the 'Holy Office' twice, and only escaped Bruno's fate by his recantation. A letter of Galileo to a friend, in which he relates his experience before the cardinals composing this office, is quoted by Tierabaschi; part of it runs thus:

'On Thursday, February 17, 1633, I was presented to the congregation [Inquisition], and there endeavoured to establish my proof, but, unhappily for me, the proofs were not understood. . . . For all the solid and mathematical reasons I could adduce, they had no reply but, "*Terra autem in æternum stabit, quia terra autem in æternum stat!*" (The earth shall stand for ever, because the earth for ever stands, as Scripture teaches). The conclusion to me seemed very just, but it was always evaded, and I got no other answer than a shrug of the shoulder, the usual refuge of one whose only persuasion is that of prejudice or preconceived opinion. At last, as a true Catholic, I was obliged to retract my opinion, and by way of penalty my dialogue was prohibited.'

Galileo was virtually a prisoner of the Inquisition till death set him free.

66. Here we have a chapter on the 'equivalent method' for the interpretation of Scripture. We have the judgment

and decisions of the Church at four periods extending over one hundred years on the same matter, and in reference to the same verse of Scripture, decisions which in the words of Father Anderdon are the 'expressions of the Eternal Mind.' If they are in harmony with facts, the earth must have stood still at that time, and the sun moved round the earth at the rate of nearly three thousand miles a second. But since then things have become changed ; the sun is now at rest, and the earth is rotating round an axis through her poles, and also revolving round the sun.

The author was brought up in a Roman Catholic school, and taught the very truths for which Copernicus, Kepler, Bruno, and Galileo were declared heretics. Nor is there the least need to prove this, for everybody knows that the Church of Rome accepts as truth to-day what the Church of the Middle Ages termed heresy and visited with torture and death.

67. We are now in a more favourable position to consider the doctrines set forth by Bishops Milner and Brown (§§ 57 and 59). Apart from the proofs established in previous articles, here are four instances separated by long periods of time in which the Church gave her judgment concerning the true sense of Scripture. *In every one her declaration was false.* Other cases could be adduced, but the fallacy of her claim could not be more complete. It is not merely error of judgment, but an absence of that guiding Spirit by virtue of which error of judgment could not occur. That error has occurred it is impossible to disprove ; but error and the Spirit of all truth cannot co-exist, therefore the whole cluster of assertions and claims made by the Church to effect her triumph, to make proselytes, and to controvert evangelical Christianity, are based on one great falsehood.

68. In the light of her blunders on the points in question, the reason why she does not dictate an interpretation of

the whole Bible is evident. If she multiplied the lessons that such cases teach, her pretensions to infallibility would become a laughing-stock even to her most ardent devotees. In the interest of this dogma, and in the interest of the triumph of the Church, it is much safer to assert, and treat those who ask for proof as obstinate heretics.

'She' (the Church), says Bishop Milner, 'does not dictate an exposition of the whole Bible, because she has no tradition concerning a very great proportion of it.'¹

This statement, besides being an admission of inability, ignores the presence of a Divine Guide in her councils; for if she were certain of such a presence, what need is there for tradition? The teaching of Milner quite contradicts that of Bishop Brown concerning the equivalent method, and places it indirectly on its true basis. The theory of interpretation by declaring against heresy is a matter of expediency, and not the result of Divine choice, adopted because of the absence of the Holy Spirit as to the manner claimed by her, and because the direct method exposes her to the danger of detection and ridicule.

That this is so is also clear enough from the papal encyclical of 1893. On page 24 the pope gives advice which the Church would have done well to adopt in many cases, viz.: 'Not to make rash assertions, or to assert except what is known as known.' If the Roman Catholic Church adopted this advice fully and completely, 'not to assert except what is known as known,' what would become of her pretension at this time? Again he says: 'When philosophers are agreed upon a point, and it is not contrary to our faith, it is safer in my opinion neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the

¹ *End of Religious Controversy*, p. 169.

wise of this world an occasion of despising our faith.' Clearly the ghost of the Copernican controversy was present when Leo wrote this; had he substituted for faith 'claim to infallibility,' he would have indicated more clearly what is intended by this declaration.

69. The most important passage in the whole encyclical occurs on page 29. 'If, then, apparent contradiction be met with, every effort should be made to remove it. Judicious theologians and commentators should be consulted as to what is the true or most probable meaning of the passage under discussion, and the hostile arguments should be carefully weighed. Even if the difficulty is after all not cleared up, and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the sacred words or in the polemical discussion itself; and if no such mistake can be detected, we must then suspend judgment for the time being.'

These are the words of him whom Catholics acknowledge 'an unerring judge and sure guide' (§ 15), and his advice is, 'If you cannot find out for yourself, then—drop it.'

70. Is it really possible to reach greater heights of contradiction and absurdity than the teaching of this infallible Church? 'There are some things hard to be understood,' says Challoner, 'which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction. How then is this danger to be avoided? By taking the meaning and interpretation of the Scriptures from the Church.'¹

Bishop Milner says: 'The Church knows nothing concerning a very great part.' The pope says: 'If you cannot find out yourself, then there is no other help.'

¹ *Grounds of Catholic Doctrine*, p. 18.

In the light of such statements we can clearly see the reason why the Church does not publish an entire interpretation of the Bible.

71. Bishop Brown (§ 59) states a sublime absurdity, and to make it pass for truth he couples it with 'Divine guidance.' Can that doctrine which makes the interpretation of Scripture a function of and dependent on a misconception of its meaning—that makes guilt a necessity, that by the punishment of the guilty the law may be proclaimed—that would conduct men to the peace of God through acts of violence and outrage,—can that doctrine be called anything else than an absurdity?

If the true sense of Scripture can only become known in the act of condemning heresy, then heresy is the cloud that brings the fertilising showers, the switch by which the latent illuminating power of the Church is liberated, the anvil on which Mother Church has thrashed out the sparks of Divine wisdom;—then heresy and heretics are part of the Divine plan; suffering, cruelty, and abomination the medium for the propagation of knowledge, and for the establishment of righteousness, mercy, and truth. Thus the Church of Rome would drag the glory of God through the very mire, that the 'priest' may be glorified and priestcraft sit on the throne of men's intellect and conscience.

72. The ways and methods by which the Church of Rome claims that she has exercised her office as interpreter are contrary to the most elementary principles of teaching, to God's dealing with men, and are an insult to His majesty. What would education in any subject be reduced to if the means employed were confined to the infliction of penalties for falling into mistakes? What would be thought of a teacher who considered this the extent of his duties? But even this does not complete the parallel of absurdity that is represented by a teacher who exercises such a

method and does it on an erroneous construction of his text.

This is what the Church did in the Copernican astronomy, in the case of the Jesuit father Bartholomeo Gusmão, who was condemned by the Inquisition for projecting the idea of a balloon, as one possessed of the devil; and how many inventors has she not treated in a similar way by her interpretation, and thus dealt out persecution under the sacred name of justice? how many have not suffered at her hands on the charge of being possessed of the devil?

73. 'A serious look of an old lady,' says Duller, 'an unguarded expression, any marked individuality, was sufficient to bring her on the rack and to the stake.' Doubtless such persons in the agony of torture confessed: 'Yes, we have had to do with the devil, we have attended at his feast, we have done all that you like to accuse us of, only hasten our end and release us from our torture.' This is the equivalent method by Mother Church, who cannot err.

'In those dark days,' says Duller¹ further, 'there lived a noble man, Frederick Spee, a priest of the Society of Jesus, who in a short time had to prepare some two hundred alleged witches for death and accompany them to the stake. Father Spee felt convinced of the innocence of these victims, and was so shocked at the blindness of his contemporaries and these awful judicial murders, that his hair turned grey at an early age. At the risk of his own life—for whoever showed any sympathy to these unfortunate people laid himself open to being accused as an accomplice, and so to an equal fate—Father Spee determined to save these poor victims from the hands of these judicial murderers. His appeals were in vain. Anonymously he wrote a book entitled *Cautia Criminalis*, showing clearly how stupid, unjust, and outrageous were the proceedings of

¹ Page 504.

these inquisitors, and exhibiting the shocking consequences of this awful superstition.'

Can we escape from the conclusion that it is shameful and disgraceful that men who call themselves ministers of Christ and Divine guides should dare to assert in the interest of priestcraft that these acts were done under Divine commission (§ 59), that they are the expressions of the Eternal Mind (§ 3) ?

74. It is sought to neutralise facts like these by preferring a countercharge and calling them 'slander.' In anticipation of this it may be expedient to digress for a moment and examine some of the witnesses who have spoken in this manner. The Catholic Truth Society has lately published a pamphlet on Miss Ellen Golding, in which they are very liberal in the use of such charges.

'Our faith teaches us'—so runs a passage in a pamphlet by the above society entitled *Questions and Answers*—'to detest all massacres, treasons, and murders. . . . We denounce, detest, and anathematise all contrary doctrine imputed to us by those who are and always have been busy to misrepresent and slander the Church of God.'

This is virtually only a modification of a former quotation of that society's expression (§ 6).

'We deny that to be point blank against the heresy of Luther implies any failure in the loyalty which made Catholics in this land fight against the Armada for that "glorious Bess" under whose mandate they suffered penal laws of an atrocity unexampled since the worst of the Cæsars.'¹ This is the account by the Jesuit father Anderdon, and is endorsed by the late Cardinal Manning and other Roman Catholic bishops.

Now let us hear Bishop Milner: 'For it appears that you are not yet disposed to enter into the compromise that

¹ *Luther*, pp. 130, 131.

I proposed, by joining with me in lamenting the common violences of our forefathers on both sides.’¹

‘No one wants back the Spanish Inquisition,’ says the Jesuit father Sydney Smith, in a tract bearing that title, and published by the Catholic Truth Society; ‘but although following the notions of its age’ (let the reader carefully mark this), ‘it put to death altogether a very large number of heretics’ (§ 89).

There are two main points contained in these quotations, viz. their point-blank contradiction to statements made elsewhere by this same Catholic Truth Society, which is the immediate point, and secondly, the general bearing of its incriminating apologies.

75. It is perfectly clear that *there is an open contradiction* between the Catholic Truth Society on the one hand, and Bishop Milner and Father Sydney Smith on the other, supplemented by the strange fact that the statement of the latter is issued by this society, so that virtually they charge themselves with slander. Of the two groups of statements only one can be true. Father Anderdon specifies the bill of cruelty against Protestants; Bishop Milner comes forward, and places the bill against Roman Catholics in the other scale, and declares that they are balanced. In the words of Father Sydney Smith the Catholic Truth Society throws in the little item as to the doings of the Church in Spain, and then turns round on these witnesses and themselves, and prefers the charges of misrepresentation and slander.

76. Pope Gregory IX., who had appointed the monk Konrad of Marburg (§ 60), and who had proclaimed a crusade against the Stedingers (§ 62), in 1232 (nearly three hundred years before Luther) by a bull appointed Dominican friars inquisitors in Navarre, Aragon, Castile,

¹ *Letters to a Prebendary*, iv.

and Portugal. 'Better and happier luck for Spain,' writes the Spanish historian Mariana, 'was the establishment in Castile, which took place about this time, of a new and holy tribunal of severe and grave judges for the purpose of making inquest and chastising heretical pravity and apostacy. For this intent the Roman pontiffs gave them authority, and order was given that the princes should help them with their favour and arm.'

In the year 1209 Pope Innocent III. held a council at Avignon, which commanded every bishop to select such of his citizens, counts, castellans, knights, and others as he may think fit, and swear them to exterminate all excommunicated persons. 'And that the bishop may be better able to purge out heretical pravity from his diocese, let him bind under oath one priest and two or three laymen of good character, or more, if necessary, in every parish, wherever they find any heretics, or abettors of heresy, or receivers of heretics, they shall forthwith report the same to the bishop himself, and to the councils of cities, lords, and bailiffs of places, that they may be punished according to the canonical and legal sanction, in every case forfeiting their goods. But if the aforesaid councils and others be negligent or contemptuous in regard to this Divine service when required by the bishop, let their persons be severally excommunicated and their lands placed under the ban of the Church.'

When we remember how exactly is the parallel between these instructions and the events in Germany described by Duller (§§ 62, 63), it demonstrates to mathematical exactitude the spirit of that system to which Cardinal Vaughan is desirous of converting England.

77. In the *Cartilla*, or *Manual of the Commissaries of the Holy Office*, is a form of 'oath' which the *Corregidores* and *Regidores* and all other officers whatever had to take.

‘We will persecute all heretics,’ so runs this oath, ‘and their believers and their favourers and defenders, and will take them, and command them to be taken, and will accuse and denounce them before the Holy Mother Church. Also we swear and promise that we will guard all the pre-eminences, privileges, exemptions, and immunities given and granted to the said lords inquisitors, and to all other officers, ministers, and familiars of the said Holy Office. Also we swear and promise that whenever by you, the said lords inquisitors or any of you, we shall be commanded to execute any sentence or sentences against any person, we will do and fulfil without any delay, as in all other things that pertain to the Holy Office, we will be obedient to God, to the Roman Church, and to you, the said lords inquisitors, to the utmost of our power.’

78. In a communication to Emeric, King of Hungary, concerning the Ban of Bosnia, who had sheltered some fugitives driven out of Italy by the Archbishop of Spoleto, Pope Innocent III. writes as to the penalties prescribed by law in the States of the Church and in other states: ‘We have commanded the same to be executed by secular powers and princes; but if they refuse so to do, we have commanded that they be compelled by ecclesiastical severity.’¹

In the same letter this ferocious pope commanded the king to make war upon the ban, unless the latter would instantly despoil the fugitives of their possessions and chase them from his dominion in utter destitution.

The same catalogue in which the Catholic Truth Society advertises the works from which these quotations are made contains also the published lectures of Father Bernhard Vaughan, delivered in the Free Trade Hall, Manchester, in reply to Dr. Moorhouse, bishop of that city. In the second of these lectures, this father volunteered

¹ *Registorum sive Epistolarum*, lib. iii.

the statement that forgery was a particular disease of Protestantism, but never found in Roman Catholicism. This specimen of candour, tendered in defence of papal claims, and coupled with strong expressions of zeal for truth and protestation against the unfair attacks on the veracity of popes from the side of English bishops, may be left standing in the light of previous quotations, and in that of the lecturer's own words when he says: 'If Christ stands sponsor to the [Roman] establishment and says it is the Church He was to build upon the rock, against which the gates of hell were never to prevail, then all I can say is this—He was a false prophet. . . . He is not God' (Lecture v.). Roman Catholic witnesses have thus cleared Protestants of the guilt of slander, and have fixed that guilt on their own Church.

79. For persons to prefer accusations against those whom they have injured by way of covering their own guilt is not uncommon in every-day life. This course is not only vicious, but very foolish; for if this method fails and is detected, it brings upon those who practise it a double retribution. Into this condition has the Catholic Truth Society brought itself; and in so doing it presents the singular exhibition of the Church of Rome, which claims to be the supreme teacher of all teachers, demonstrating by this wicked and foolish act that she has either not yet learned the Master's injunction, 'Be ye therefore wise as serpents, and harmless as doves,' or has fallen short in doing what she knows to be her duty.

Either alternative is fatal to her pretensions. She cannot be the Divinely guided interpreter of Scripture when the proof of her ignorance of so simple a precept is so clear. Her acts cannot be 'the expressions of the Eternal Mind and Will' (§ 3) when they are at variance with Christ's precepts.

80. We have already seen what the Church of Rome would substitute as an equivalent for the interpretation of Scripture. She dares to teach that in acts of outrage, cruelty, and murder (§ 74) she is Divinely guided, and in their transaction discharges her Divine commission. To affirm, as she does, that such actions are the decision of the Eternal Mind and Will (§ 3) is to demonstrate that she stops at no enormity, if the glory of priestcraft can be served thereby.

81. If the believers in the infallibility of the Church of Rome would but compare the various statements on this matter, if they were not afraid of using the power of discrimination with which God has endowed them (§ 84), they would see at once that *the arguments which she uses annihilate one another.*

Thus the claim asserted by Milner that she is the Divinely appointed interpreter of Scripture is completely set aside by that of Bishop Brown, who claims that she discharges that commission by such actions as these which we have been reviewing (§§ 57-59). Both these declarations are neutralised by the arguments and apologies of the Catholic Truth Society, viz. 'following the notions of its age' (§ 74). If the Church followed the notions of the age—'committed faults,' as Father Smith says, 'which we deplore in these inquisitors'—then the Church certainly cannot be the leader, and is not 'under Divine guidance.' She is led, not by the Holy Spirit, but by lucre, greed, and lust of power.

82. What a humiliating admission is contained in the words, 'the Church followed the notions of the age'! How weak a defence must that be which concedes so much! 'There is not another Church so called than the Roman,' said Cardinal Manning, 'nor any other community professing to be a Church, which does not submit, or obey,

or hold its peace when the civil governors of the world command.'

What irony is the cardinal's proud boast in the light of the Catholic Truth Society's statement—the Church was not only silent, but obeyed the notions of a wicked age! And to the Church which thus accommodates herself to the age, evangelical Christians are requested to bow down in humble submission as to the oracle of God.

83. Even if we were able to admit the force of this line of defence, what an opportunity the Church has lost of showing that the Spirit of Christ was animating her by standing forth as the champion of the oppressed! She has come short of the spirit of Christian heroism by allowing herself to be made a tool in the hands of the oppressor; but it is infinitely worse when it is seen that even the apologies which she puts forward are false. She is the author of 'those notions'; and instead of the Church being the tool of the civil ruler, it was just the reverse: the civil rulers were tools in the hands of the Church, which she applied without mercy and without principle. 'The Church of Rome,' said Frederick II. of Germany, 'has overstepped the boundary of her spiritual authority; unlimited despotic rule over all powers is her only object, and whoever attempts to interrupt the accomplishment of her design she anathematises and curses.'¹ How true Frederick's assertion was, any one may satisfy himself who will take the trouble to peruse the history of Germany during the centuries following the birth of Henry IV. It is an insult to the Almighty and an outrage on all moral sentiment to assert that the actions of the Church and the sufferings and miseries they entailed on the German people were due to the 'guidance of the Spirit of all truth' (§ 3).

Centuries before the time at which the Catholic Truth

¹ Duller, p. 240.

Society takes up the defence of the Spanish Inquisition that exclusively papal tribunal had been established with more or less success in almost every country in Europe, and had brought about that condition which the Catholic Truth Society represents as the wolf which worried that innocent lamb—'the Holy Inquisition.' And concerning this institution they are forced to pronounce an averse judgment. Nor should it be forgotten that, by reason of the Church's claim, she is equally at fault in sanctioning evils and errors by her silence, as in attacking that which is true. This is clearly asserted in the words of Bishop Brown, quoted in article 59. According to this assertion, which is in harmony with the prompting of common sense, declaring the true meaning of Scripture by condemning that which is out of harmony with it should commence in the Church. Father Anderdon claims this object as that of the Council of Trent: 'That council restored the purity and grave moral character of the ancient discipline' (§ 49). If the council met for that object, it was at least a thousand years too late in commencing to perform the all-important duty it claims as its own, and it remained silent at many periods when no true Church of Christ could have been so. It does not appear that this council achieved what Father Anderdon claims as its object, nor is there any evidence that the majority of its members had any intention of attempting this work.

84. Where in the history of the Roman Catholic Church is the ancient discipline, or where is the record of any assembly to which we may ascribe the lofty dignity of having been so influenced by the Holy Spirit that we can, without detracting from Divine authority, believe that it could have represented the mind of Christ? After the fourth century the lives of priests, bishops, and popes are often such as to disgrace common humanity. Where

is the Divine commission that declared the truth of God by witnessing against the Sodom that appeared within the Church? Where are those within the Church that gave heed to the declarations that are on record? Gregory VII. is represented by Mosheim as 'void of all principles, and destitute of every pious and virtuous feeling.'¹

This report is not only verified by Cardinal Benno, and by the fathers of the Councils of Worms, Mentz, and Brescia, but considerably supplemented.

The Roman Catholic historian and these councils prefer a list of charges which includes murder and outrages against morality that one cannot mention without offending the rules of decency. In this connection the Church of Rome affords another proof of what she thinks of decrees of councils. Notwithstanding the fact that these councils arraigned Gregory as a thoroughly disreputable character, she has made him a saint. Father Anderdon has the effrontery to say: 'When Almighty God would raise up a standard of holy living to its pristine purity, He forms saints to do it; thus we have a St. Gregory VII.'²

The Catholic Truth Society extinguishes the cardinal and the councils completely, thus showing what faith Cardinal Vaughan and his fellow-members have in the doctrine 'that decrees of councils were dictated by the Holy Spirit.' It would be very difficult for the society to champion the veracity of assemblies which have painted a Roman Catholic saint in such colours. For if these councils spoke the truth, what can be said of a society which asserts, 'If a man has a grain of sense, he must admit that there is not on God's earth a more irrefragable testimony to character than that which is furnished by canonisation'?'³ This is the assertion of a

¹ Coote's *Mosheim*, ii., p. 490.

² *Luther*, p. 6.

³ *St. Bartholomew's Day*, p. 17.

society which is attempting to persuade England that 'the Church in communion with Rome is the true and only Church of Christ, and consequently her councils and pastors the guides of Divine appointment, which Christ has established to be our conductors in the way to a happy eternity ; that it follows that we should without further hesitation believe and confess what they believe and confess, and condemn and reject what they condemn and reject, assuring ourselves that by doing thus we shall be sure.'¹

It is difficult to see how a man with a grain of sense can follow this advice, and believe that Gregory is a saint because the Church says so, and believe at the same time what the Church assembled at Worms, Mentz, and Brescia said concerning him. 'Hatred of Catholicism,' say the writers of the same society, 'to be effective should be seasoned with just a spice of sense.' It is possible to retort: 'Defence of Catholicism to be effective should be seasoned with a spice of truth.'

85. In the year 1243 Pope Innocent IV. assembled a council at Lyons, for the sole purpose of effecting the destruction of the Emperor Frederick II. Innocent, backed by the council, preferred charges against Frederick similar to those preferred by Cardinal Benno and the fathers of Worms, Mentz, and Brescia against Gregory. Thaddeus of Suessa, chancellor to Frederick, adduced the proof of Frederick's innocence ; but the pope and the council were not to be turned aside from their purpose. They cursed, anathematised, and committed the emperor and all those who adhered to him to hell. Having pronounced this most Christian judgment, they joined the pope, who started singing, 'Lord, we praise Thee,' etc., which hymn was accompanied by the act of kicking over the lights,

¹ *Grounds of Catholic Doctrine*, p. 62.

saying, 'As these lights, so shall be extinguished the emperor's welfare and authority.'¹

It requires a very strong faith to believe that conduct like this does anything towards interpreting the Word of God. When the council had completed its business, a sermon was preached by Cardinal Hugo, which represented the characters of these 'guides of Divine appointment' (§ 84). According to the testimony of this 'prince of the Church,' the good effected by the members of the council consisted in the fact that at their assembling there were several establishments in the city not quite consistent with a true standard of purity, and at their departure there was only one, but that included all Lyons.²

History records that Innocent employed every means in his power to destroy Frederick. These included bribery and incitement to murder and assassination. The physician of his own chief minister was detected in the act of poisoning Frederick. That this pope was capable of the most mean and base actions is shown further by his crusade against the Waldenses. He granted a full pardon of the sins and salvation in heaven to all those who might fall in this expedition of massacre.

86. The proceedings of the Council of Lyons and of Pope Innocent are hardly suitable as proof of the doctrine stated by Bishop Brown, but they are specimens of the practical application of the enactment of Mother Church quoted in articles 76 and 77, and how she handled the supposed civil authorities (if there was such a thing in the days of the Church's triumph) who obeyed her with a halting step. Yet in the face of these facts, and a prodigious number of similar cases, the Catholic Truth Society volunteers the astonishing information that 'the Holy See has all along stood out among the thrones of

¹ Duller, p. 247.

² M. Paris, 702.

Christendom conspicuous for its love of mercy and tenderness,' and that 'the assignment of punishment to heresy was by the states, and not the Church.'¹ Surely, if there was a commission acting under Divine guidance, we must hear of its declaration against such wicked misstatements.

87. The claims of the Church of Rome are twofold: they involve possession and power to disinherit. Of such a character is her doctrine concerning Scripture, as quoted in article 57, and it fully justifies what was said in article 5. Historic facts have been cited here to show, according to the definition of article 9, that the Church's claim is by them proved to be false.

It is not our object to attempt a history of such cases, for the task would be endless, but simply to apply the lesson they teach in reference to the demonstration of our propositions (§§ 11, 12).

The historical incidents introduced in articles 60, 61, and 62 are cases in which the Church has declared against heresy. How hopeless a problem it is to distort these acts of violence and cruelty into 'Bible lessons' is evident from the fact that in no one instance where papal casuists make reference to them do they attempt to show where such a lesson comes in. Indeed, the admission of their failure by the Catholic Truth Society is shown in articles 74 and 79.

In articles 64-66 and 73 the reader has been offered proofs of her utter failure as an interpreter of Scripture, which demonstrated that her claim to a Divine commission is false.

88. The action of the Church of Rome considered in the light of her doctrine as to a Divinely guided commission somewhere within her border (§ 84) suggests most important lessons. I have already shown in the first chapter of this treatise (§§ 1-56) that the Church by her proceedings

¹ *Spanish Inquisition*, pp. 23, 13.

has ignored 'a Divine priority,' and therefore a Divine guide ; and in the present section proved the same inconsistency in her words. That the Inquisition was the commission 'that declared against heresy' (§ 59), that it was 'the Church,' or the working-point of the Church, is sufficiently evident from the matter of articles 60-66 and 76-80, and it is fully admitted by the Catholic Truth Society, which says: 'The inquisitors were, however, unquestionable ecclesiastics, and drew their jurisdiction from papal bulls.'¹ It must therefore be admitted that if there is such a thing as Divine commission according to the definition of Bishop Brown (§ 59), the Inquisition constitutes that function, and the condemnation of the Inquisition involves the rejection of this doctrine. This is the treatment the Inquisition receives from the Catholic Truth Society. It attempts to cut it adrift from the Holy See, so that it may exonerate Mother Church from the unparalleled guilt that clings to it. 'It ought now to be clear that the intolerance shown by this tribunal involves no reflection on the Catholic Church.' 'The Crown, not the pope, is responsible for its harshness.' The same tract which contains the remarks just quoted also states: 'The inquisitors might perhaps have scented heresy in the civil authorities, had they neglected to punish the condemned heretics.'²

And what would have happened if they had? We have the text of the Church's action in articles 76-78, and an instance of its application in 85 ; it is therefore both false and mean to attempt to shift the responsibility from Mother Church to the civil authorities. It is equivalent to compelling a servant to do a criminal act, and then punishing him for doing it.

89. 'We look upon massacres, treasons, and murders committed by Catholics against Protestants as the greatest

¹ *Spanish Inquisition*, p. 21.

² *Ibid.*, pp. 4, 14, 21.

crimes that can be committed, and such as cannot be justified by any pretext of religion.’¹ Llorente represents the sufferers at the hands of the Inquisition at over three hundred and forty-one thousand in Spain alone for only part of the time of its activity. What sum of horror must that be which represents its work in Portugal, France, Italy, and America! It does not matter whether the Inquisition or the secular authorities are the real culprits; they share the guilt. If there is a commission within the Church of Rome acting under Divine guidance, these were the occasions when its voice of censure should have been heard. Has such a voice ever been heard?

90. We now quote from the Douay Bible a few of the ‘notes that preclude every possible danger of abuse’ (§ 58).

2 Thess. ii. 3: ‘Unless there come a revolt, and the man of sin be revealed.’ Note: “A revolt.” This revolt or falling off is generally understood by the ancient fathers of a revolt from the Roman empire, which was first to be destroyed before the coming of antichrist. It may perhaps be understood also as a revolt of many nations from the Catholic Church! “Man of sin.” Here must be meant some particular man. It agrees to the great antichrist who will come before the end of the world.’

Verse 4: ‘Who opposeth, and is lifted up above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself as if he were God.’ Note: “In the temple.” Either that of Jerusalem, which some think he will rebuild, or in some Christian church, which he will pervert to his own use.’

Verse 10: ‘And in all seduction of iniquity to them that perish; because they received not the love of the truth, that they might be saved. Therefore God shall send

¹ *Questions and Answers*, p. 23.

them the operation of error, to believe lying.' Note : 'God shall suffer them to be deceived by lying wonders and false miracles, in punishment for their not entertaining the law of truth.'

91. Apocalypse xiii. 1 : 'And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.' Note : "'A beast." This first beast with ten horns is probably the whole company of infidels, enemies, and persecutors of the people of God, from the beginning to the end of the world.'

Verse 3 : 'And I saw one of his heads as it were slain to death ; and his death's wound was healed : and all the earth was in admiration of the beast.' Note : "'One of his heads," etc. Some understand this of the mortal wound which the idolatry of the Roman empire received from Constantine, which was as it were healed again by Julian the Apostate.'

Verse 11 : 'And I saw another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.' Note : "'Another beast." This second beast with two horns may be understood of the heathenish priests and magicians, the principal promoters of idolatry and persecution.'

Chapter xiv. 8 : 'And another angel followed, saying, That great Babylon is fallen, is fallen, which made all nations to drink of the wine of the wrath of her fornication.' Note : "'Babylon." By Babylon may be very properly understood all the wicked world in general. It may signify every great city wherein enormous sins and abominations are daily committed. It may also be some city of the description in the text that will exist and be destroyed towards the end of the world.'

Chapter xvii. 5 : 'And on her forehead a name was

written, A mystery, Babylon the Great, the mother of the fornications and the abominations of the earth.' Note : "Babylon." Either the city of the devil in general ; or if this place be to be understood of any particular city, Pagan Rome, which then and for three hundred years persecuted the Church.'

92. These are explanations offered by 'the infallible Church—notes which Pope Pius VI. declares, 'preclude every possible danger of error' (§ 58). It is difficult to decide whether the greater absurdity consists in calling these 'hints on probabilities,' these 'exhibitions of ignorance,' safeguards against error, or in calling the individual infallible who talks such nonsense. How can it be possible that a mere tabulation of probabilities can preclude every possibility of error? It is simply placing the inquirer at a crossroads without any means of determining the right direction, or even without any information that one of the several ways is the right one. What should we think of a topographical guide who insinuated himself into our confidence as to his credentials and ability in such a service, and who conducted us to such a point, and then left us to our wits? Is it possible that any being with 'a grain of sense' (§ 84) can believe that these 'may be's' and 'some think's,' and 'either this or that's' are 'the expressions of the Eternal Mind and Will' (§ 3)? Such assertions annihilate all the authority of Scripture, and force the conviction on the reader that the voice speaking with such uncertainty is not the voice of God, nor is God in that voice.

CHAPTER IV.

PRIVATE JUDGMENT: A HERESY AND A FORBIDDEN WEAPON.

93. THE doctrine that private judgment is a heresy, and the supposed danger of the popular use of the Bible, made their appearance as early as the third century. 'I know well,' writes Arnobius of Sicca, 'that there are those who are opposed to the popular use of Scripture, because they [the Scriptures] are hostile to their views; and I hear some declare that the reading of the Scriptures should be authoritatively prohibited. But to suppress the Scriptures means simply to fear the evidence of truth.'¹

'The first law regarding the lay use of Scripture,' says the Rev. K. Vaughan, 'was laid down by St. Peter, and is this, "No prophecy of Scripture is of any private interpretation" (2 Peter i. 20).' The Douay Bible has the following commentary on this verse: 'This shows plainly that the Scriptures are not to be expounded by any one's private judgment or private spirit, because every part of the Holy Scripture was written by men inspired by the Holy Ghost, and declared as such by the Church; therefore they are not to be interpreted but by the Spirit of God, which He hath left and promised to remain with His Church to guide her in all truth to the end of the world. Some may tell us that many of our divines interpret the Scriptures; they may do so, but they do it alway with a

¹ Van Ess, p. viii.

submission to the judgment of the Church, and not otherwise (§ 111).'

Specimens of such interpretations are given in articles 90 and 91.

94. It is evidently not correct to call the text from St. Peter's Epistle a law in the sense in which the Rev. K. Vaughan has done, for the quotation from Arnobius in the last article shows that not only did that father not accept or recognise such a meaning, but on the contrary he deprecated it as a heretical innovation. Hence, by the rule of the Church (§ 17), 'that is false which is of later date,' coupled with the quotation from the Douay given in the last article, the Rev. K. Vaughan's statement is heresy.

95. 'The second law regarding the lay use of Scripture, says the Rev. K. Vaughan further, 'was made in the twelfth century. The Church, seeing her enemies striving to poison the fountain of wisdom, called together her bishops, and in that memorable Council of Toulouse in 1229 passed a law which forbade laymen to read the Scripture without the permission of their bishop.'¹ This teacher has no intention of being hampered by the truth of the matter. Continuing he says: 'But mark, this law was only provisional. For when St. Dominic, with the irresistible sword of the Word, hurled back into the abyss that demon of the night Manichæism, and restored peace to the Church, then ceased this disciplinary law of Toulouse.'² This account is incorrect from beginning to end, for the simple reason that Dominic died at Bologna eight years before the meeting of this council. How a law can be revoked before it is formulated, we must leave to teachers like the Rev. K. Vaughan to explain.

96. The same writer's account of the reason for the

¹ *Popular Use of the Bible*, p. 10.

² *Ibid.*, p. 11.

gathering of the council and for this decree is also incorrect. 'At that time a tribe of false teachers arose in France, the Albigenses and Waldenses by name. They strove to revive the pagan philosophy of Manichæism; to give their pagan theology an appearance of orthodoxy, they armed themselves with the forbidden weapon of private judgment.'

This statement is flatly contradicted by Bishop Milner. 'The Waldenses,' says this Roman Catholic casuist, 'in the scale of doctrine and morals were angels compared with the Albigenses.'¹

97. The Albigenses have been vindicated from the charge of Manichæism by the historians Perrin, Basnage, Ussher, Peyran, and Moreri. 'This charge,' says Moreri² (a Roman Catholic author), 'may be refuted from the silence of original records, the admission of Roman Catholic historians, and the testimony of Albigensian confessions.' The Synods of Toulouse of 1119, Tours, and Lavaur do not mention this heresy.

The Albigenses, who were accused before the Council of Lambez, made a public profession of their faith, acknowledged belief in one God in three persons, the Father, Son, and Holy Spirit, and therefore disclaimed Manichæism as well as Arianism.

98. The object assigned is completely misleading for another reason. 'At that time (1229) a tribe of false teachers arose' (§ 96). So says this author. False or not false, they were practically exterminated. -In the year 1119, or one hundred and ten years before 'that time,' Pope Calixtus held a council at Toulouse, and pronounced a general excommunication against all who held the sentiments of the Albigenses, and delivered them to the sword of the state, together with all those who showed them favour or protection. This enactment was renewed by

¹ *Letters to a Prebendary*, iv.

² Moreri, i. 234.

Innocent II. in the Council of the Lateran in 1139. Alexander III. in the Council of Tours, 1163, decreed that they should be stripped of all their possessions, and that all those should be excommunicated who afforded them any relief; thus decreeing murder by starvation.

The same pope in the third General Council of the Lateran enjoined princes to make war upon the Albigenses, to rob them of their possessions, and to reduce their persons to slavery.

Then followed the transactions quoted in article 76, and a similar deed was done in the year 1215.

In 1209 four armies took the field, all led by ecclesiastics; then followed the massacre of Beziers with its sixty thousand inhabitants—an event which has a parallel in another Roman Catholic transaction, the ‘Sack of Magdeburg,’ as recorded by the German historian Schiller (§ 158).

99. The fourth Council of the Lateran, over which Pope Innocent III. presided, granted a title to the property of the Albigenses to all those who would carry out the sentence of the council against them, and in addition it offered the same indulgence as to the Syrian Crusaders for a forty days’ service. Thus, if these champions lived through the campaign, they had every prospect of enriching themselves with the goods of the Albigenses; and if they should be slain in this papal enterprise ‘for declaring the true meaning of Scripture against heresy’ (§ 59), they had the assurance of an infallible pope that at the moment of their death, though it might overtake them in the act of taking innocent life, angels would be waiting to carry them to the gates of heaven.

The city of Carcassonne was still unsubdued when the forty days expired, so many of the papal warriors returned to their homes. The papal legate, seeing the host melting away, adopted other means to obtain possession. Holding

out to Raymond Roger the assurance of an honourable capitulation, and guaranteeing on oath to respect his liberty, the legate Arnold induced some three hundred knights to present themselves at his tent; but 'the latter,' says Sismondi, 'intensely pervaded with the papal maxim "that to keep faith with those that have it not is an offence against faith," caused the knights, together with their leader, to be instantly arrested.' When the garrison saw that their leader was a prisoner, they resolved together with the inhabitants to make their escape during the night.

Seeing that his prey had escaped him, he determined to 'declare the meaning of Scripture' by executing the three hundred knights—whose liberty he had sworn to respect—with some hundred and more fugitives whom he had captured, which he did by burning the larger part and hanging the rest (§ 102).

100. This digression was necessary at this point that the reader may judge of the accuracy of the Rev. K. Vaughan, who says, 'at that time a tribe of false teachers arose.' Their presence, whether true or false, could not have been the cause, their mutilated bodies and their ashes were scattered over the land, and those who escaped the hands of the 'papal missionaries' were hiding in dens and caves of the earth. This is borne out by the enactment of the council in question, held in a city conquered by the Crusaders. The persecuting decrees quoted in article 76 were renewed; the lords were required to search in villages, houses, woods, and other hiding-places, and if any lord was known to allow a heretic to take refuge on his domain, he was himself punished. The author in question not only presents inaccurate reasons, but he does it with a cant that is truly disgusting. 'With grief she [the Church] saw these new religions disturbing and poisoning those hallowed waters with the human doctrine of private judgment. With

sorrow she beheld her children unable to distinguish the true from the false doctrines, and many of them wounding their souls with that holy instrument of salvation.’¹

The doctrine of the ‘infallibility of the Church’ prevents the admitting of any wrong step by Mother Church. To do this is to surrender the doctrine; hence its advocates have to defend such measures like those just rehearsed, and legions of similar cases, of which history bears record. This is the issue of Richelieu’s maxim: ‘Grant that the Church is infallible, then it becomes impossible that she can thus err’ (§ 6).

But the converse cannot be denied. Proved that ‘she has committed such acts, then it is impossible that she can be infallible.’ Her defenders are evidently deeply sensible of this logical inference and its withering effect on their doctrine; hence they stick at nothing in the defence of Mother Church. One might infer from the language employed by the author just quoted that the Council of Toulouse was a meeting brimming over with affection for her beloved children the Albigenses, and deeply engrossed with care for their welfare. Manichæism is simply introduced as a scape-goat.

Exactly the same measures were put in force with regard to the Waldenses. That they did not succeed so well was due to the mountain fastnesses in which these poor people lived, and to which they could retreat on the approach of the Papal Crusaders. No other Roman casuist except the Rev. K. Vaughan has attempted to bring a charge of immoral teaching and practice against these dwellers in the Alps.

101. ‘These unhappy people,’ writes Philip of Savoy, Count of Racconis (October 28, 1560), ‘persist in their opinions, but they are not willing to take up arms against

¹ *Popular Use of the Bible*, p. 13.

their sovereign. Some of them are going away from the place, others courageously await martyrdom in the midst of their families—a marvellous sight, and very piteous to behold.'

This letter was written on the eve of one of those persecuting crusades which the Church of Rome organised so frequently during hundreds of years. Three days after the above date a proclamation was published in all the villages of Angrogna to the effect that all would be destroyed by fire and sword if the Vaudois (Waldenses) did not return to the Church of Rome. The Crusaders commenced their march, and such were their characters that the Roman Catholics, in their line of march, sent their wives and daughters away, and entrusted them to the safe keeping of the Waldenses, who dwelt in their mountain fastnesses, to protect them from the brutal grossness of the pope's champions. It is surely wonderful that Roman Catholics should thus entrust their women with confidence to the care of those whom the pope had marked out for destruction. That this confidence was not misplaced is an unanswerable argument for the integrity of these persecuted people, and against the inaccuracies of such writers as the Rev. K. Vaughan, who are as reckless to-day in the prosecution of their propaganda as their Church was in times past in her measures against Protestantism. The supposed immoral doctrines of the Albigenses and Waldenses are simply introduced to pave the way for such claims as those quoted in article 3. This is shown by the contradiction between these propagandists; even the Catholic Truth Society has to seek a cause in the politics of the age. Nor will charges on the supposed immoralities of these persecuted communities avail, for the simple reason that the enormities of the priesthood for centuries before and after that period (1229) were such as could not be sur-

passed. The reader who takes the trouble to consult the Church histories of those days must see that it is utterly false to assign any such reasons for the decrees of the Council of Toulouse against private judgment.

The explanation is found in the words of the Emperor Frederick (§ 83) and in the decree of the fourth Council of the Lateran (1215): 'Every heretic rebelling against the Holy Catholic faith as accepted by the fathers assembled in the Church of St. John is excommunicated and accursed ; no heretical denomination is exempt.'

102. These explanations are necessary to disprove the accusations which have been invented to justify the enactment of this council. With regard to the council, according to declarations by the Catholic Truth Society it is a falsehood to call it 'the Church' ; it was simply a murderous compact. 'We look upon massacres, treasons, and murders committed by Catholics against Protestants as the greatest crimes that can be committed, and such as cannot be justified by any pretext of religion' (§ 89).

These words condemn the council, and in so doing condemn also the Church. This convention met in the very centre of a country depopulated by massacre and murder, and among scenes of the most horrible cruelty and outrage. It met in the name of the Church which had incited and commanded these barbarities, and which had made their perpetration the terms of a bargain for gaining admission into heaven. But these fathers had no word of censure for the deeds thus done before their very eyes ; they even adopted these measures as their own by completing the work of extermination and decreeing the destruction of every fugitive that might have escaped the vengeance of the Papal Crusaders.

This is the council, moreover, that legislated against the reading of Scripture by laymen, on the decrees of which

the priests in the Church of Rome and in that section of the Anglican Church known as the High Church attempt to prop up their claims to a Divine judicial office as to Scripture, and by which they venture to demand unconditional obedience to their teaching. The enactment conveys the opposite meaning to that which was intended. According to the definition of the Catholic Truth Society, the council could not possibly have constituted 'the Church'; hence their decrees are decrees of straw, and are maintained simply because they favour priestly pretensions.

'I am bound to protest,' says Bishop Milner, 'against your [Protestant] right to argue from Scripture, and of course must deny that there is any necessity of my replying to any objection which you may draw from it.'¹

But 'that is true which was first delivered; on the contrary, that is false which is of later date,' says this teacher elsewhere (§ 17). Hence, in the words of Arnobius of the third century, we reply to such pretensions: 'To suppress the evidence of Scripture means to be condemned by them' (§ 93). An assembly such as that which met at Toulouse recommends Scripture by its legislation against the reading of it. We may say in the words of the Rev. K. Vaughan: 'Upon its pages [Scripture], inscribed by the Divine hand, stood their own condemnation.'²

103. 'The third time the Church legislated on the use of Scripture was at the Council of Trent,'³ says the same writer. But at this gathering voices were heard above those of the 'sham bishops,' 'disguised maskers,' and 'country bagpipes,' which were opposed to the 'virtual council,' that is, 'the pope and his creatures.' 'Germany will feel itself badly used,' says Cardinal Madrutius in a speech before the Council of Trent, 'when it learns that

¹ *End of Religious Controversy*, p. 160.

² *Popular Use of the Bible*, p. 12. ³ *Ibid.*, p. 11.

the fathers intend to proscribe the use of the Scriptures. Paul II. and any other pope may err in their judgment concerning the good or evil of such a measure, but the Apostle Paul cannot err in his instructions as to the reading of Scripture.’¹

The words of this prince of the Church show where the centre of legislation against the ‘reading of Scripture’ is to be found; it is at Rome, an opinion which Don Francisco Vargas also held (§ 45): ‘Paul II. and any other pope.’ If we couple this fact with the admission made by Bishop Milner, who says, ‘I, as well as Baronius, Bellarmine, and other Catholic writers, have unequivocally admitted that some of our pontiffs have disgraced themselves by their crimes, and given just cause of scandal to Christendom,’² and also with the declaration of Arnobius (§ 93), it is plain enough where the inspiration for this legislation came from.

The words of Cardinal Madrutius refute also the contention of the Rev. K. Vaughan. Paul II. held the papal throne from 1464 to 1471, therefore after the Council of Toulouse and nearly a hundred years before the Council of Trent; so that there has been legislation between the ‘second’ and ‘third’ time. This demonstrates the value of Roman Catholic truth.

104. The term ‘private judgment’ implies an ‘authoritative judgment’ and a ‘judge.’ The claim to this is stated by Bishop Milner, who says: ‘Catholics acknowledge an unerring judge’ (§ 15). But where is this judge? Let the reader who is disposed to accept this theorem put it to a practical test. Granting it, there must be no uncertainty where this unerring judge is to be found, and there must be an unbroken line of communication between this office and every individual soul. If the judge is in the Catholic Church, then he should be conspicuous, if, as the Catholic

¹ Van Ess, xxxix.

² *End of Religious Controversy*, p. 232.

Truth Society asserts, 'by following this teacher you will be freed from all doubt and perplexity about the way to heaven.'

105. That this 'security,' which, it is said, can be found in the Roman Catholic Church, cannot exist in any 'sacramental office,' or in the 'absolving authority' which she claims in contradistinction to every other evangelical community, and which she has carried to such excess, is clear from her own definition.

The Council of Trent decreed that the intention of the priest was a necessary and indispensable complement to the exercise of his sacerdotal functions. The absurdities which follow from the doctrine of 'right intention' as necessary to the validity of a sacrament were pointed out by Catharinus with such force and clearness, that we might wonder how the council could have resisted him, were it not for the information quoted in articles 44 and 45. This prince of the Church further declares that 'the fathers were of his opinion,' a fact which shows the decrees were adopted and modified to suit the powers at Rome.

106. 'Children,' said Catharinus, 'must be damned, penitents remain unabsolved, the people without communion, if a priest were an infidel or a formal hypocrite, and in administering sacraments did not intend what the Church did. If any one should say, "These cases were rare," would to God they were so! But suppose there were only one such priest, and that he baptised only one child without the intention to convey true baptism; that child, when grown up, might become the bishop of a great city, live many years in his charge, and ordain most of the priests within its limits! Yet he, being himself unbaptised, is not ordained, nor are they ordained that are promoted by him. And thus in that great city there will be neither eucharist nor confession! Behold millions of nullities of

sacraments by the malice of one minister in one act only !'¹

How perfect security can co-exist with such a doctrine requires a Jesuit to prove. A more miserable position than that of a person believing what the Church teaches on this point is hardly conceivable. To believe that there is no hope apart from the offices of the Church, and yet no certainty, indeed, a very strong probability, that those offices may be only apparent and able to convey no efficacy—this doctrine reduces the whole hierarchical machinery of the Church of Rome to vague speculation. What becomes of Apostolic Succession if only one link in this chain is sham? What becomes of the pope's infallibility if he has not been baptised by a priest with right intentions?

His infallibility, according to this doctrine, cannot exist, so that it necessarily carries with it uncertainty in the teaching office. Is it not amazing that a Church which teaches a doctrine with such liabilities should boast about the security that can be found within her borders, and dilates upon the failings of non-Roman Catholic Churches? Let the reader—who may believe in this security—consider whether Christ could have committed the result of His work and mission to a system with such a miserable alternative, and one that may make shipwreck of the scheme of redemption.

107. The 'text' of the Church has been wonderfully modified within the last century with regard to the doctrine of private judgment. The old vow was that a Bible in the hands of one outside the Church was working for the devil. 'How illusory the hopes are,' says Bishop Milner, 'that the depravity of this age and country will be reformed by the efforts of the Bible Society! The wickedness of the country, instead of being diminished, has almost been doubled. Since that period up to the present year it has

¹ F. Paul, 225-226.

increased threefold and fourfold, compared with the state before the society began.’¹ Again he says: ‘The Bible societies are satisfied if they can but get the Hindoo worshippers of Juggernaut, the Thibet adorers of the Grand Lama, and the Taboo cannibals of the Pacific Ocean only to read the text, vainly fancying that this will reform the vicious, reclaim the erroneous, and convert pagans. In the meantime the experience of fourteen years proves that theft, forgery, robbery, murder, suicide, and every other crime go on increasing with accelerated rapidity, that not one pagan is converted to Christianity, nor’ (let the reader mark this well) ‘one Irish Catholic persuaded to exchange his faith for a Bible book.’²

The book which contains these misstatements, and which thus insults the Scriptures, is sent out in the present day with these words in its preface: ‘It is a book particularly adapted for inquiring Protestants; the one of all others which the Catholic priest or layman wishes to place in the hands of such persons, as best able to assist their search after truth.’ Can there be any greater contradiction than that which exists between the above and the following, both being published under the authority of the Church? ‘But God was merciful to our country [England],’ says the Catholic Truth Society. ‘He suffered, indeed, the majority of our forefathers to be severed from His one true Church; but He left them in possession of the next best thing in the world—the Holy Bible. That reverence for the Word of God which was the offspring of Catholic teaching never died out. And the devout reading of the Bible, that blessed book which the English people still love, has brought back thousands from the errors of Protestantism to the long-lost unity of Catholic faith.’³

¹ *End of Religious Controversy*, p. 316.

² *Ibid.*, p. 456.

³ *Questions and Answers*, p. 18.

108. In these quotations the reader has specimens of Catholic unity and of Catholic truth. To say that reverence for the Bible is the offspring of Romanism, when we have the open contempt of a bishop concerning it before us, coupled with its zealous circulation by the Church, and also the boast that these means have been effective in making converts to Catholicism, is the climax of misrepresentation. The words quoted above are contradicted by the whole policy of the Church, and they reduce her infallibility to folly. If the reading of a Protestant Bible under the guidance of private judgment leads to the truth, as the Catholic Truth Society endeavours to show, then it was folly and opposition to the truth to make private judgment a crime, and the Church committed crimes in her supposed condemnation of crime. According to the words of Bishop Brown, therefore (§ 59), she interprets the Word of God by her acts of folly. It was to protect the absurdities of Romanism from the danger to which they were exposed from the exercise of reason, which it labels 'private judgment,' that the Roman Church has legislated against it. She condemns reason because she herself is condemned by reason.

109. Father Anderdon is a good specimen of the sincerity of those men who are so loud in their condemnation of private judgment and in deifying the acts of the Church. In article 91 are quoted the notes of the fathers on the Apocalypse (xiii. 3)—notes which, according to the teaching of Pope Pius VI., 'preclude every possibility of error.' Here, then, is the record which he represents as the 'expressions of the Eternal Mind' (§ 3); and how does he treat it? He ignores it, and adopts his own private interpretation to heighten his calumnies of Luther, and in this act he is backed by the Roman Catholic bishops. The note in the Douay Bible applies this to the idolatry of

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Rome. This Jesuit father throws this infallible note overboard, gives the pope the lie, and in open violation of the context quotes verses 3-6 as applying to Luther.

110. But we have even positive declarations on the part of Romanists recommending private judgment. 'I admit,' says Bishop Milner, 'that a vast number of fables have been forged by Catholics. I reject the *Legenda Aurea* of Jacobus de Voragine, the *Speculum* of Vicentius Belluacensis, the *Saints' Lives* of the Patrician Metaphrastes, and scores of similar legends, stuffed as they are with relations of miracles of every description. We must make the best use we can of the discernment and judgment which God has given us to distinguish false accounts of every kind from those which are true; and we ought to make use of redoubled diligence and caution in examining alleged revelations and events contrary to the general laws of nature.'¹

Surely a more direct incitement to the use of private judgment and commendation of its exercise as a positive duty can scarcely be framed. But it goes even beyond this. It completely ignores the presence of an infallible judge, and it completely extinguishes the doctrine of Bishop Brown (§ 59). Bishop Milner testifies to the existence of these falsehoods within the Church; hence clearly there is no protection except by the exercise of private judgment. Either, then, falsehoods are not heresy in the eyes of Mother Church, or there is no such commission or no exercise of its functions as that claimed by Bishop Brown.

111. The recommendations of Bishop Milner are also fully supported by the papal encyclical quoted in article 69. 'If, then, apparent contradiction,' says Pope Leo XIII., 'be met with, every effort should be made to remove it.

¹ *End of Religious Controversy*, p. 252.

Judicious theologians and commentators should be consulted as to what is the probable meaning of the passage.'

Would the pope use such language if he were in a position to point to any agency within the Church which satisfies such definitions as that of Milner (§§ 59 and 15)?

'You have added explanatory notes,' says Pope Pius VI., in regard to the Douay Bible (§ 58), 'which being extracted from the fathers preclude every possible danger of error.' One of these infallible notes declares that 'many Roman Catholic divines interpret Scripture, but they do it always with a submission to the judgment of the Church, and not otherwise.'

Here we have the divines arraigned before that phantom tribunal 'the Church,' presided over by the unerring judge. Pope Leo throws these absurdities to the winds, and arraigns the Church before theologians and commentators as the final court of appeal.

Thus Pope Leo, in opposition to Pope Pius, dismisses the unerring judge. Private judgment, condemned and persecuted by councils, popes, the Church, bishops, and priests, is crowned by Leo XIII. as the supreme authority under heaven. Protestantism is thus justified by one of its greatest enemies.

But why, we ask, after such a declaration as this from the pope, to which we are told to give heed as the voice of God, do Romanists and Ritualists persist in denouncing the guide which the pope commands, and point to a phantom one which he knows not of?

Why does Father B. Vaughan, with this declaration of the pope still ringing in his ears, step before his Manchester audience, and say, 'What can you expect from a Church whose rule is the Bible, and Bible only?' and, 'The living voice of Peter is absolutely essential to interpret the written Word'? 'When the pope speaks,' says this father, 'every

other voice must be hushed. "The Church teaches God has spoken." Why, then, does this father sing the old song about private judgment and an infallible teacher, when he is told by the pope that he is out of tune? Simply because it is necessary for the triumph of the Church and the conversion of England to talk like this and to try and get people to believe it. In the words of the same father, I would appeal to English men and women, and say: 'Do not intend to gulp down as Gospel truth the utterances of Romish and Ritualistic priests when they sally forth to insult Scripture and right of judgment, to bind you in the chains of priestcraft.'

CHAPTER V.

ROMAN CATHOLIC NEGATIVE DEFINITIONS; OR, CONDITIONS THAT CONTRADICT THE TITLE, 'THE CHURCH OF CHRIST' (§ 16).

112. THE Church of Rome is fully sensible of the logical inference to which her claims and assertions lead. If she possesses the guiding presence of Christ and the Holy Spirit (§ 3), and 'non-Roman communities' professing to be Christian are rebels against God and are without Christ, as that Church asserts, then it must follow that the difference between the characteristics of Romanism and Protestantism must be the difference between righteousness and sin. To make Romanism and Protestantism harmonise with this inference, the Romish Church spares no expense in white-washing the former and blackening the latter.

The advance of knowledge and education is adverse to Romanism. This is evident from the fact that the assertions of papal casuists become considerably modified as the spread of truth advances. They see that under these circumstances it is safer to follow the advice of Pope Leo, and are more careful 'not to make rash assertions' when they address people who 'know what is known' (§ 68).

In much of the Roman Catholic popular literature, and in such publications as, in the words of Bishop Milner's preface, 'the Catholic priest wishes to place in the hands

of Protestants in search of truth' (§ 107), we find language like the following: 'They call the Church of Rome "cruel, intolerant, superstitious, wicked," all of which are untrue and absurd, as every one might know if he would only read two or three simple Catholic books.'¹

When Bishop Milner addresses men who 'know what is known,' this kind of talk is dispensed with, and we find him saying: 'Let us lament the common violences of our forefathers on both sides' (§ 74).

When the Bible societies commenced the circulation of the Scripture, this same 'Divine guide' (§ 107) made that circulation responsible for an alarming increase of crime. Since then the knowledge of 'what is known' has obliged these 'Divine guides' to change their tone, and thus it comes to pass that Pope Leo is loud in his admiration for Scripture. Let no one think, however, that these changes in the papal tactics are due to a wider knowledge of 'what is known by them'; it is simply due to the fact that they know that knowledge is spreading. If this barrier were removed, they would again adopt their former language. The strength of Romanism lies in the ignorance of those who accept her dogmas and submit to her yoke.

113. A review of the papal controversial literature in reference to Reformers and the Reformation, Protestants and Protestantism, leads to the conclusion that these anti-reformers rely very largely upon the ignorance of their readers. (a) 'The so-called Reformation,' says one of these teachers, 'was an irreligious sedition, a deliberate rebellion against the institution of God, subversive even in its earliest effects of true religion, and fatal, as the event has shown, to the purity of the faith and the happiness and welfare of mankind.'² (b) 'The history of the Anglican

¹ *Controversial Catechism*, p. 11.

² *Twenty-two Reasons for Entering the Catholic Church*.

Church,' continues this true son of the Church, 'in perfect accordance with this ill-omened beginning, is a history of sin in all its worst forms—pride, sacrilege, apathy, neglect of the poor, heresy, fanaticism, and unbelief. . . . The so-called Reformation has proved a complete and lamentable failure; and while it has conducted the larger part of its victims to the extremest limits of confusion, heresy, and unbelief, its manifold systems are at this day either in a condition of miserable decay or of positive and hopeless dissolution.' (c) 'The freethinkers and spiritual revolters in Germany,' says Father Anderdon, 'like those of the same period, and down to the eighteenth century in England, were only too glad to take revenge on Christianity for having so long interrupted the pleasures of the world.'¹ (d) 'Here is the secret of Luther's success: he did not fight alone, his undoubted eloquence and force were aided by the three great motives of a corrupt world. Appeal to the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, and who shall withstand you? . . . He ranks with Belial, Moloch, and Ashtaroth. . . . No pope in the worst of times ever taught as Luther on the non-necessity of personal holiness.'² (e) 'The prince of darkness is a gentleman compared with Luther.'³ (f) 'And they have crowned him for all this, and sung hymns in his honour, and taught little school children to venerate him.'⁴ (g) 'O Lutherans of Germany, Protestants of England! have you no second and better thoughts concerning your dance round this molten calf [Luther], this creature of your strong delusion, and Talmud of a corrupt tradition of your fathers?'⁵ (h) 'Preach it [the doctrine of justification by faith] in your swarming hives of manufacture and commerce, and the police-courts and gaols will

¹ *Luther*, p. 17.³ *Ibid.*, p. 25.⁵ *Ibid.*, p. 43.² *Ibid.*, p. 22.⁴ *Ibid.*, p. 25.

be overcrowded; preach it in town or country, and you will have populations sunk in immoralities.’¹ (i) ‘Truth to tell, the Establishment seems to me free to comprise in her capacious bosom every form of error. . . . In fact, it is Liberty Hall with private judgment run wild. I ask myself, Can this Babel Tower be of the Church of Christ? If Christ stands sponsor to the Anglican Establishment, and says it is part of the Church which He was to build upon the rock, against which the gates of hell were never to prevail, then all I can say is this—He was a false prophet; He was not what He claimed to be. He may have been a great organiser and a great preacher; but He is not God. I myself, so it seems to me, could have set up a Church more consistent than that which now professes to be the Church of Christ in this country.’²

These are a few specimens of Roman Catholic teaching concerning evangelical Christendom.

114. Protestantism requires no defender against utterances like these; but since they proceed from men who claim to represent a system ‘as Divine as creation,’³ ‘the teaching of which is always pure and holy,’⁴ and by whom all non-Roman Catholic Christians are termed ‘heathens and publicans,’⁵ ‘rebels against God, Christ, and the Holy Spirit’ (§ 3), and are under anathema because they refuse to bow to the pope, and are only suffered to exist till the ‘triumph of the Church,’ it is expedient to put these declarations to the test, and to show the source whence they draw their inspiration.

The main attack is directed against the doctrine of

¹ *Luther*, p. 50.

² Father Bernard Vaughan’s *Manchester Lectures*.

³ *Luther*, p. 26.

⁴ *Grounds of Catholic Doctrine*.

⁵ *Luther*, p. 10.

justification by faith, which the German Reformers reformulated and presented at the Diet of Augsburg. To make this attack as effective as possible, Luther's name is coupled with the devil, and a directing-post is placed on the way along which Protestants walk, upon which is written : 'To perdition !'

The epitaph Mother Church has written for Luther's tomb is : 'Drunkard, glutton, libertine, blasphemer, companion of the devil.' Concerning the national tribute to Luther in the pages of German history, in the expression of her statesmen, her sovereigns, in the grand memorial erected in the city of Worms, these Divinely guided teachers say : 'No, it is not for the man, but the licence he proclaims, his reckless hand that throws wide open the flood-gates of human corruption.'¹ That a man like Cardinal Manning should endorse and commend a treatise which thus insults the German people and their emperor, and which thus tramples upon truth, is a poor tribute to her vaunted doctrine that 'the Holy Ghost, the Spirit of all truth, abides with her bishops for ever.' Rome has but one measure for her opponents : their bodies to the executioner, their souls to hell, their memories to infamy. The securing of the triumph of their Church by fair means if possible, but in the end by *any* means, makes this conduct on the part of her casuists necessary. Their treatment of Luther dead is the more venomous, because Luther living escaped the vengeance of the Church, and because in defaming his character the Church aims at blackening the Reformation. 'Was he likely, from his character, to be entrusted by Heaven with so great and holy a work ?' 'These are thy gods, O Germany and Protestant England !' 'How self-condemned is that system which owns such a man as its apostle !' These expressions show

¹ *Luther*, p. 26.

that the real aim of the slander is Protestantism. How self-condemned that system is which has to stoop to such mean devices, and so completely set truth aside, to give her doctrine an appearance of truth !

115. We will now proceed to show that the papal hierarchy, the papal doctrine, and the papal Church stand convicted by the very standard they have set up in order to condemn Luther, the Reformers, the Reformation, and evangelical Christendom in general.

In comparing Luther and his work with the Roman Church, the same experience is realised as in putting a work of art and a work of nature under the microscope: the monk of Wittenberg grows into a hero, the papal Church sinks into an anti-Christian conspiracy. 'Night and day,' says Treadwell, in his biography of Luther, 'after he left the Wartburg he was without rest, besieged right and left by his friends as well as enemies. Up to the end of 1523 he had published within a period of three years no less than four hundred and forty-six separate works. The mere contemplation of this is fatiguing; but add to this the numerous letters written, the private and public conferences, and all the ordinary demands incidental to ordinary life, and we have a volume of labour such as few, very few men could compass and despatch.'¹ This is a sufficient answer to those men who, to hasten the conversion of England, depict Luther spending his time in 'taverns and in riot.'

116. To understand Luther we need to observe him as he stood before the Diet at Worms. When the question concerning his books was asked, Luther answered: 'I do acknowledge these books, I do avow them, and always will avow them, so long as they remain as I sent them forth. They were not hastily produced, but prayerfully

¹ Treadwell's *Luther*, p. 163.

and considerably, after much meditation. In regard to those other writings wherein are my attacks on the papacy, although I have used many harsh words, they are not too harsh. We must protest aloud against lies concerning the Gospel. So have I done. I will not submit noble Germany as a prey to devouring Rome and Roman tyranny. I will not shield my books under any other patronage than that with which Christ shielded His doctrine, when He said, "If I have spoken evil, bear ye witness of the evil." . . . If the Scriptures convict me not, it is not in the power of pope or councils to do so, for they conflict with each other. I have no guide but the Bible, the Word of God. I cannot and will not retract, because that would oppose my conscience. Here I stand! I can do no other! May God help me. Amen.'

117. There are few pictures of such sublime heroism in history. At that instant Luther, single and alone, confronted fearlessly a power before which nations were trembling, which had swept whole communities into their graves, which like a mighty vampire was sitting on the people of the old and the new worlds and sucking their hearts' blood. That power was the pope and 'his creatures' (§§ 44, 45). It was a power that had dominated the German emperors for many centuries by the treasons it incited, by the rebellion it preached, by the assassinations and parricides it set on foot, and by the bargain of salvation for every foul deed transacted in favour of priestcraft. It visited the faintest complaint against its licentiousness and corruption with the charge of heresy, with the rule expressed in the words of Milner: 'It is impossible that the Church of Rome can err, and therefore those who believe her guilty must be in fatal error' (§ 6). On this rule she condemned Savonarola, and Arnold of Brescia, whom Henry V. of Germany had surrendered as a bribe to the pope, to the

fire; and on this rule the fires of martyr piles were kept going for centuries. This is the power that Luther confronted at Worms, for doing which nothing but a miracle could save him from a cruel death; yet he stood by his principle. Are these the actions of a drunkard and a libertine?

118. What a miserable figure the Church of Rome presents in comparison with this heroic devotion to principle! When Rudolf, who had rebelled against Henry IV. of Germany, and had attempted to seize the throne at the command of Pope Gregory VII., lay dying on the field after the battle of the Elster, he held up his mutilated hand to the bishops who stood round him, saying: 'This is the hand which I held up when I swore allegiance to Henry. Now I must leave my kingdom and my life. You have brought me to this; you shall answer for it.' What servile slaves those Spanish priests appear—even in the apologies urged on their behalf by the Catholic Truth Society—who prostituted their calling to the wicked designs of their rulers, when compared with Luther (§§ 82, 83)! No nation nor sovereign need to be ashamed of honouring such an act as that of Luther; but shame upon the authors of those miserable calumnies (§ 113)!

119. It was not a spirit of licence, but of loyalty to truth, that made Luther the reformer and the patriot when Tetzels sold the papal indulgences with the most shameless effrontery (§ 136). Luther's zeal for the honour of the papacy led him to attack Tetzels; and it was only when the pope shielded the latter, that Luther was led to that course that broke the papal yoke in Germany. Luther found a Germany trembling at and obedient to every nod of the pope; and though the struggle was long and fierce, at the Peace of Westphalia priestcraft, in the sense in which it had reigned for centuries, was annihilated. Luther was

a liberator as well as a reformer : for this also Germany does well to remember him.

120. 'The Emperor of Germany,' says Father Anderdon, 'can have no true historic idea of Martin Luther, or he would not delight to honour him ; he forgot surely that Luther was the firebrand who alternately stirred up peasant against noble and noble against peasant, and who is responsible for the Peasant War, and who kindled a flame in Europe that was only extinguished a long century after at the Peace of Westphalia.' 'William of Germany,' says this true son of Mother Church further, 'ignores this and much beside, because he has not the leisure to inquire ; crowds do it after him, because they will not take the trouble.'¹

To accuse Luther as the cause of the Peasant War is one of the greatest falsehoods ever invented for the glory of the Church. There had been peasant wars long before Luther ; the one in his day was only a link in that chain. The papacy, and not Luther or the Reformation, was the real cause of them. 'The condition of the peasants,' says Duller, in reference to this particular instance, 'had not improved ; on the contrary, it had become worse, if that were possible. The peasants were the chief sufferers by the civil wars, for which the Church of Rome was directly responsible. They had no appeal against the extortions of the spiritual and secular princes, who ruled them as slaves. They were taxed to their very blood, and could call nothing their own ; while they saw their masters, and more especially the bishops, spend the treasures for which they laboured in tears and the sweat of their brows in luxury and riot, as if for the very purpose of adding insult to injury.'²

We know that in all wars the poor suffer most. Civil

¹ *Luther*, p. 121.

² Duller, p. 400.

wars had raged almost continuously (§ 61) ; so that between the hardships due to the evil wrought by the pope and those laid on them by his creatures in Germany their burdens were unbearable. It is a monstrous falsehood to charge Luther with this cause. In the charges that the Church attempts to fix on Luther she stands self-condemned as the real culprit.

121. German history from Gregory VII. onward is simply a history of intrigue and bloodshed, in which the Church of Rome is the Alpha and Omega. What will those say who fell at the hands of Papal Crusaders, sent times without number against supposed heretics, in France, Bohemia, and the Alps? What of the victims of the Inquisition, which turned Spain, Italy, Portugal into a human slaughterhouse? What of the hundreds of thousands who died of destitution and starvation in forests and caves and on mountain-sides because of Rome's persecuting edicts? 'Protestants remember only that the Huguenots were heretics,' says the Jesuit father Loughman. 'In the eyes of Pope Pius they were rebels also ; the two epithets are constantly coupled together in his letters. With men such as these he urges the king again and again to wage war to the knife, never to come to terms, never to give them any peace until they were exterminated. He goes further ; he threatens the king with the judgments of God for neglect of his duty to the Church by his criminal tolerance of rebellious heretics, even to the loss of his crown, if, like Saul sparing the Amalekites, he spares those who spare neither God nor man.'¹

The outcome of teaching like this was the terrible massacre of St. Bartholomew's Day. Who can deny that after this admission by the Catholic Truth Society the pope is responsible for the wholesale murders above referred

¹ *St. Bartholomew's Day*, p. 26.

to? What brazen impudence no less than shameful perfidy to attempt to combat Protestantism by false charges against Luther, when the champions of the papacy are forced to admit these murder conspiracies of him they call 'Christ's vicar' and 'Holy Father'!

'He [the German emperor] forgot surely that Luther was the firebrand who kindled a flame in Europe that was only extinguished a long century after at the Peace of Westphalia,'—so says Father Anderdon (§ 120). A greater falsehood than this jesuitical statement can scarcely be imagined. Readers acquainted with Schiller's *History of the Thirty Years' War* will know how utterly untrue this charge against Luther is. Whether Luther or the Church of Rome was responsible for that most terrible conflict can be made clear by reference to a very simple and well-known incident.

On the eve of the Peace of Westphalia, in 1648, Germany was a nation of beggars; she was bleeding at a thousand wounds; a wail of woe and cry for peace was heard from the Adriatic to the Baltic. The country was practically depopulated; a horseman could ride from morning till night without finding one village not in ruin, or a place to rest. Augsburg had been reduced from eighty thousand to eighteen thousand; Wurtemberg from four hundred thousand to forty-eight thousand. Seventy-five per cent. of the male population had been swept into their graves; eighty-five per cent. of cattle and horses were gone; sheep were annihilated; the misery, woe, and suffering were immeasurable. And yet with the cry of all Germany ringing in his ears, Pope Innocent X. issued a bull against the proclamation of peace. To wrench liberty of conscience and of worship from German Protestants, he would have steeped Germany in blood to the last man. This shows where the cause of this most awful war is

centred. To ascribe it to Luther is a piece of reasoning that none but Jesuits would dare to attempt.

But, as in many other cases, Father Anderdon is contradicted by a man in his own camp. A series of pamphlets have been published on the Roman Catholic side, one of which is entitled *The True John Wycliffe*. In this pamphlet the action of that assembly termed the Council of Constance, which ordered that the body of John Wycliffe should be disinterred and burnt, is defended, on the ground that Wycliffe was responsible for the insurrection in Bohemia. The Thirty Years' War, to which Father Anderdon refers, commenced in Bohemia by reason of the breach of the engagement by the Church of Rome with the followers of Huss. If Luther was responsible, it was murder, even on Roman Catholic grounds, to burn John Huss, and worse than folly to disinter Wycliffe. If Wycliffe is responsible, then it is clearly shameless to charge Luther with the responsibility. The cause of the struggle is touched by Schiller when he says: 'Protestants are to be excused if they had little confidence in the honesty of the papists. By reason of the unprincipled and barbarous treatment accorded to their brethren in the faith in Spain, France, the Netherlands; by reason of the shameless guarantees that Roman Catholic princes would be absolved by the pope from even the most solemn bond; by reason of the vile maxim that no faith was to be kept with heretics,—the Roman Catholic Church had made herself an object of contempt in the eyes of every honest person.'¹

Not Luther but Rome was responsible for the wars which this Jesuit seeks to lay on his shoulder.

122. 'Martin Luther comes to us with a new revelation,' says Father Anderdon. 'Does he come down from his Sinai with face so resplendent from the Divine communication

¹ *Thirty Years' War*, Book i.

that he must needs be veiled for men to endure the brightness?'¹ 'The credit of our cause,' says Bishop Milner, referring to the disgraceful characters of popes, 'is not affected by the personal conduct of particular pastors, who regularly succeed one another, in the same manner as the credit of yours is by the behaviour of your founders, who professed to have received an extraordinary commission from God to reform religion.'²

123. This is an absolute misrepresentation both of the aim of the Reformers and of the claim asserted by the Church of Rome. Not a word from which 'a hint' about 'a new revelation' could be extracted can be traced to Luther. His distinct and emphatic declaration contradicts this. 'This is not the Church of Luther; it is the Church of Christ,' are the words of the German Reformer. His work and labour, his life-and-death struggle with the papacy, were for the object of restoring the Word of God, as contained in the Scripture, to the Christian Church, and liberating it from such additions and rubbish as had been tacked on to it by the infamous Irene and her servile tool Pope Adrian I. (§ 28).

The distinct object of evangelical Christendom is to maintain the purity of Scripture against additions by priestcraft for its own personal interest. What Protestant Church has ever attempted to call the utterances of any of their leaders the 'decisions of the Eternal Mind' (§ 3), as is done by Rome with regard to assemblies containing many men of the most immoral character (§ 85) and decrees which are an outrage on every moral and human sentiment (§ 98)? What Protestant has ever attempted, or thought of attempting, to call any Reformer 'holy,' as is done by the Church of Rome with regard to all popes, and therefore with regard to men some of whom were moral monsters (§ 101)?

¹ *Luther*, p. 145.

² *End of Religious Controversy*, p. 232.

Protestants make a sharp distinction between the Word of God and that of any Reformer or leader, and they can deplore and condemn any act or error into which such may fall without touching their faith or without making themselves chargeable with any inconsistency. But not so with Roman Catholics. If they condemn one word of the Church's teaching, or even harbour an impression that any act of the Church or pope is not immaculate (§ 3), they become sceptics as to the Church's infallibility, and therefore heretics. Hence a profession of faith in her doctrine involves the belief that all her deeds are conformable to Divine rule; and therefore the votaries of Mother Church, to be consistent, have to defend all the deeds of her officials. As this cannot be done, even by common laws of morality and humanity, Roman casuists, in order to give their Church an appearance in harmony with her claims, have to ignore some of the vagaries of her leaders and invent apologies or excuses for others. That men thus engaged in trimming and patching cannot believe in the Divinity of this fabric surely is an axiom of common sense.

124. The leading difference between Roman Catholicism and Protestantism, apart from the doctrine of infallibility, is the doctrine of 'justification by faith.' It is called 'a new revelation' by Romanists in order to damage its reputation. It is a revelation only in the sense in which every Scripture truth is such, but not outside of this condition. Everything learnt from Scripture is a truth communicated by God—in that sense it is a revelation, and one that the Romish Church has persecuted in every possible way. It is remarkable that the Romish Church, in denouncing this doctrine, never enters into the question of how this doctrine came to be taught; the reason is obvious—it would 'defeather her arrows.'

125. Luther states that, on seeing the verse 'the just shall live by faith' (Heb. x. 38), and feeling perplexed, he turned to the commentary of St. Augustine, and from that commentary learnt the doctrine of 'justification by faith.' This account presents no small difficulty for the enemies of this doctrine. This event falls within the period of his convent life; so that they can hardly, with any show of decency, ascribe it to strong drink, over-eating, or licence, or without fouling their own nest. Again, it was learnt from the Bible through the Father of Fathers, or 'the way that precludes every possibility of error.' It was learnt from the book the Church admits to be the 'Word of God'; it was learnt by the guide she points to (§ 59), and in a manner that has her commendation. So if Luther went wrong, it was by a way to which the Romish Church directed him; hence a charge against Luther is inseparably coupled with a charge against the Romish Church also.

126. But the case against the Romish Church strengthens as we proceed. The doctrine of justification forced itself upon his mind, not while he was disporting himself in the beerhouse at Wittenberg,¹ but when he was most devotedly and earnestly engaged in the prescribed formularies of the Romish Church, and within the gates of the 'Eternal City,' whither he had journeyed, by order of the superior of his convent, in 1570.

Luther, on entering Rome, fell on his knees exclaiming, 'Hail, holy Rome!' the language surely of sincere and implicit faith and attachment. Within a fortnight, when he had seen with his own eyes and heard with his own ears the doings of Rome, 'the sea of licentiousness and villainy which swashed and surged about the Borgian Court, far enough removed from a genuine morality,'² Luther's faith in Rome's holiness evaporated like a drop of water on a

¹ Anderdon's *Luther*, p. 33.

² Treadwell's *Luther* p. 68.

hot iron, and he left Rome in disgust at her irreligion and most shameful hypocrisy.

This is the city concerning which Father Anderdon says, 'It had interrupted the pleasures of the world' (§ 113, *c*). It is well that this author attempts to point the judgment of Scripture at Luther: 'All liars . . . shall have their portion in the pool burning with fire and brimstone.'¹

'It is well known,' says Mosheim, 'that those who had the advancement of piety most zealously at heart entertained a notion that no order of men contributed more to retard its progress than the clergy.' Of all the clergy of that day the Romish were the most corrupt. Luther's feelings were akin to those of Moses when he found the children of Israel dancing round the golden calf, akin to those of Elijah at Mount Carmel, akin to the feelings of the Master Himself when He saw His temple made into a den of thieves. The germ of the Reformation was generated by a 'healthy indignation' of Rome's irreligion, and not in any affinity to licence. It is therefore a most shameless falsehood to say that 'it was an irreligious sedition, a deliberate rebellion against God' (§ 113, *a*).

127. Near the Church of the Lateran are marble steps called *Scala Sancta*, or holy stairs, in reference to which tradition asserts that they are the steps over which Christ passed on leaving the judgment-hall, and that they were carried from Jerusalem to Rome by angels (§ 110). The infallible Church had decreed that whoever ascended these steps on his knees was entitled to the reduction of his abode in purgatory. Can anybody in the exercise of his calm reason believe that God could intend a punishment for souls which could by any possibility be lightened by any such absurd performance as creeping up a set of steps which owe their existence to rank imposture? Here again

¹ Anderdon's *Luther*, p. 73.

applies the question, How can that authority be inerrant which allows and fosters such shameful spiritual frauds (§ 110)? We are told that as Luther laboured up these steps, atoning as he thought for the sins of his soul by the strain of his muscles, this text came to him once more as if by a voice from heaven, 'The just shall live by faith.' 'What folly,' thought Luther, 'to seek an indulgence of the Church which can last me but a few years, when God sends me in His Word an indulgence that will last me for ever!' Truly, after all, they were a *Scala Sancta*, but not in the sense in which Rome defines them.

128. We meet the doctrine of justification by faith again at the Diet of Augsburg. The doctrine is now proclaimed to all the world by the Confession of Augsburg.

In clause iv. of that memorable confession this doctrine is set forth. It will be quite sufficient here to give the quotation from St. Ambrose of Milan, which the Protestants of Germany appended to this clause, and by which they show that this doctrine was not a novelty, but the doctrine of the early Church. 'This is the ordinance of God,' says this father of the Church, 'that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins.' The Reformers have never gone beyond what was said by this saint of the fourth century. Ambrose is a canonised saint, and in the words of the Catholic Truth Society, 'There is not on God's earth a more irrefragable testimony to character than that which is furnished by canonisation.'

Concerning this doctrine, the Reformers are completely justified in the words of this father of the Church. It is surely both foolish and despicable to manufacture against Luther charges of 'introducing a new religion,' when the men who make such charges know full well that the same doctrine was held by the early Church; and further to

picture results as stated in article 113 (b) as a consequence of holding such doctrines, when he who held them and practised them is set up as a pattern and venerated on every December 7.

This quotation from St. Ambrose has the words 'by faith only.' Luther, in translating Rom. iii. 28, adopts the words of St. Ambrose, which clearly enough express the sense of St. Paul's words. Here was an opportunity for Father Anderdon to give Luther a kick; in reference to this translation he says: 'St. John's verdict is to be feared, that, while he [Luther] deliberately puts it into his Testament, he hereby takes his own name out of the Book of Life.'¹

This remark shows the looseness of Anderdon's language. A man who is worse than the prince of darkness (§ 113, e) could surely not have his name in the Book of Life; and if so, this adoption would not alter his condition. So that by this last assertion he contradicts his former charge. But this charge against Luther is preferred by the same man who perverted the infallible notes and wrenched the prophecy of St. John from its context in order to use it against Luther (§ 109), and who, after penning the sentences in article 3 and others similar, is himself transgressor against them, and yet ventures to say concerning Luther's rendering and comment: 'Who could be so shameless as to tamper thus openly with the Word of God? Who would deliberately cut out what God has put in?'² The reader can plainly see how Roman casuists labour to conjure up even the skeleton of an argument against Luther and the Reformation.

129. Clause iv. of the Augsburg Confession came under discussion at the Council of Trent. 'Justification,' said Marinarus, 'consists in being pronounced not liable to

¹ Anderdon's *Luther*, p. 57.

² *Ibid.*, p. 57.

condemnation, but entitled (on whatever ground) to the rewards of righteousness. To deny this concerning the language of St. Paul is manifestly against the text, which maketh a judicial process, and saith that none can accuse or condemn God's elect, because God does justify them; where the judicial words to accuse and condemn do show that the word justify is judicial also.¹

Concerning the imputation of Christ's righteousness to us, Albertus Pighius, confessing the inherent righteousness of sanctification, said: 'We must not trust in that, but in the imputed righteousness of Christ as if it were our own.'

The Bishop of Cava said that 'he attributed justification and salvation to faith alone, and hope and charity were inseparable companions of the faith, but not the cause of the blessings which it receives.'

Father Paul exhibits the incapacity of this council when he says: 'The principal point of difficulty they touched not, namely, do works go before and procure justification, or do they follow after and prove justification?'²

Thus the doctrine of justification by faith has its witnesses even in the Council of Trent.

We will only now add one passage from Luther in reference to the followers of Agricola. 'These men,' Luther affirms, 'avoid this doctrine of sanctification and newness of life in Christ. For, whereas they ought to say, "If you be an adulterer, a fornicator, drunken, proud, covetous, an usurer, you can be no Christian," they see not how sanctification follows upon justification, so that a Christian must necessarily be a partaker of the Holy Spirit and lead a new life; and if he does not do that, let him know that he has no part in Christ.'

These are the words of him whose doctrine the Church of Rome calls immoral (§ 113, *h*).

¹ F. Paul, 187.

² *Ibid.*, 182-186.

130. The Church of Rome ever magnifies the action of Luther with regard to a supposed sanction of the Landgrave of Hesse's bigamy. Unlike Romanists, we do not call any sinful man infallible, and hence are under no obligation to defend Luther in regard to this transaction. Let the charge against him stand as Rome likes to make it; it leads but to her own greater condemnation, while it leaves Protestantism untouched (§ 100). From regard to decency we do not repeat the language of Father Anderdon with regard to this matter. Having tarred Luther to the utmost of his ability, he invites a comparison with the pope, saying: 'The pope parted with one of the fairest provinces of the Church's domain rather than consent that a king should be sanctioned to put away his wife to marry another. "Look on this picture, and on this."' ¹

The incident adduced by this true son of Loyola is of course the noted divorce of Henry VIII. of England from his queen, Catherine, daughter of Ferdinand and Isabella of Castile. The pope was Clement VII. But let us look a little closely into this transaction. This is the picture on which he invites his readers to look, and as he has drawn it.

131. This historic event commenced in 1527, when Clement was a prisoner in the Castle of St. Angelo, whither he had fled from the bands of Charles V., who had just sacked Rome. This pope, whom the Jesuit writer holds up as champion of the sacredness of the nuptial bond, had but the year previous absolved Francis II., King of France, from a treaty which he had made with Spain. The Emperor Charles had taken the former prisoner at the Battle of Pavia. To gain his liberty Francis entered into an engagement with Charles, which he confirmed on oath. To gain Francis as an ally against Charles, the pope exercised his apostolic power and

¹ *Luther*, p. 40.

absolved Francis from the obligations of his engagements (§ 121).

When Henry of England appealed to Clement, the latter was virtually in the power of Charles, the nephew of Catherine, who opposed Henry's application. Clement was undoubtedly in a dilemma ; for in granting the divorce he would offend the Emperor of Germany, and in refusing it the King of England. Clement now commenced a double game of intrigue, which can scarce be paralleled in the worst transactions to be found in the history of diplomacy. If it cannot be said that Clement granted a divorce, neither can it be said that he refused it. For years he played fast and loose, and he signed a commission empowering Campeggio and Wolsey to declare the marriage of Henry null and void, and a few days later he annulled the marriage himself. This took place when Charles's army was on the point of being driven out of Italy. A few months later the political horizon cleared up in favour of Charles, and Clement had to change his tactics. He revoked his decretals, because it was of less consequence to please Henry than to offend the conqueror who was at his gate. This is a specimen of the policy of Clement VII., a shameless piece of deception. To claim Clement as a specimen of integrity and loyalty to principle is simply monstrous. The pope in all these questions was guided by political reasons only, and cared nothing for the sacredness of Henry's marriage tie. This is evident from the actions of others, in whose school Luther had learnt theology.

132. In 726 Boniface, the Apostle of Germany, inquired of Pope Gregory II. whether men whose wives were infirm might marry again. Gregory decided that those who possessed the gift of continence should exercise it, but that those who did not might marry again. This is clearly a

papal sanction of bigamy. Even Bellarmine has to grant the error and ignorance of Gregory ; and it may interest the advocates of papal infallibility to note that the Council of Trent anathematised Gregory eight hundred years after he had gone to his judgment. The Council of Verberry adopted the theory of Gregory, and declared the marriage of a man with a slave null and void, and passed other enactments with which we do not care to stain our pages. One of the most disgraceful and heartless transactions on record is the divorce of the Empress Josephine. Not a single legitimate reason can be urged in its defence, yet by the marriage of Napoleon to Maria Louise the Church endorsed that shameless act to the fullest. There appears not to have been a moment's hesitation on the part of the Church of Rome to act as the obedient servant of Napoleon in the interest of his ambition.

133. Charlemagne, a canonised saint, and therefore a man whose character is irrefragable (§ 84), and whose intercession is especially solicited on every January 28, divorced his wife Hamiltrude, and married Bertha, a Lombardian princess. He did this with the express consent of Pope Stephen ; and in one year after this event Bertha was divorced in favour of Hildegard with the full consent of the French clergy. This imperial bigamist was canonised after his death by Pope Pascal.

134. Pope Celestine defined that the person whose partner in life becomes guilty of heresy may marry another. Alphonsus of Portugal divorced his queen, and married the Princess Beatrice, and both the divorce and the nuptials were authorised by a bull of Innocent IV. This list might be considerably extended, but let these examples suffice. They prove that the Church whose champions denounce Luther's advice to the Landgrave of Hesse as a consequence of the Reformation is far more guilty than he. Luther's

act is judged by the standard of the Word of God, in the same sense as that of any other private individual. There is no record of any attempt to extend its influence to others. But the parallel and official acts of the Church of Rome are declared to be 'the decisions of the Eternal Mind' (§ 3). What was wrong in Luther cannot be right simply because the Pope of Rome does it. Thus by the standard to which she herself appeals in the case of Luther, she is condemned as a hundred times more guilty.

135. Roman Catholics have been taught to believe that the Reformation and robbery are synonymous terms, and that the only motive for the Reformation was plunder. 'The nobles in Germany,' says Father Anderdon, 'like the courtiers of the day in England, listened greedily to a doctrine that promised them the spoils of sacrilege so extensive under the cloak of a plea so holy.'¹ 'The foundations of the Reformation in England were laid in manifold sacrileges.'²

It is a very unfortunate thing for the Church which teaches this doctrine that the property possessed by her was obtained in even less righteous ways. 'Another item in the punishment of the condemned,' says the Jesuit father Smith, 'to which exception has been taken was "the confiscation of their goods, an aggravation of the acutest kind to the sufferer, who thus saw those whom he loved best involved in ruin on his account, and a gross injustice to them, as the crime was certainly not theirs."' To this we may reply, that whether confiscation of goods in view of its effects on the innocent offspring is an improper punishment to inflict or not is a question worthy of discussion, and modern opinion appears to solve it in the negative.'³

In this passage, ostensibly written to wash the Romish

¹ *Luther*, p. 18.

² *Grounds of Catholic Doctrine*, p. 68.

³ *Spanish Inquisition*.

Church's hands of the blood she shed by the Inquisition, the writer is evidently sensible of the weakness of his arguments. Truth is too much for even 'Catholic truth.' In one part he says, 'We are far from inviting a judgment of acquittal on its proceedings'; and in another he defines them 'as solemn acts of public justice.' To call the deeds of the Spanish Inquisition 'solemn acts of public justice' shows either absolute ignorance of or shameless perversion of facts. The writer has to admit actions on the part of his own Church which, when committed by Protestants in reference to those asylums for idleness called monasteries, she calls sacrilege and robbery. When committed by herself against innocent children, her apologist calls them confiscation. The robbery of enormous numbers of innocent children of their support is a matter which the Catholic Truth Society can neither deny nor defend. By the ferocious measures with which the Church defended herself (§ 62) she demonstrated that she was mistress of the situation. 'She held not her peace when the civil governors spoke' (§ 82); on the contrary, the civil governors had to obey her orders. She professed to make known the Word of God by her steps against heresy; had this wholesale robbery of innocent children not suited her, she could have arrested it. As a Christian Church it is ever an infamous blot upon her history that she did not. She not only stood by and witnessed these acts of robbery, and by her silence declared robbery to be no sin—she not only shared the spoil with the spoiler, but she accounted him a heretic who shrunk from embruing his hands in innocent blood. Robbery was the object of her crusades; by robbery she maintained the armies by which she accomplished it; for robbery she bartered heaven. This is the Church which to-day seeks to hasten the conversion of England by pointing to Protestantism as a spoiler.

136. The day following the oration by the papal nuncio Aleander in the Diet of Worms, Duke George of Saxony, an opponent of Luther, was constrained to witness against the Church's iniquity on the point in question. He referred to the traces of Roman usurpation. Offerings were converted into dues; ecclesiastical benefices were sold like common merchandise, and dispensations could be had for money; ecclesiastical appointments were multiplied to increase the revenue of the Church at the expense of the poor; indulgences could be bought at street stalls in every corner; pardons were not obtained by prayer or works of charity, but by paying the market price of sin. These and other charges are the expressions of one who would have voted for Luther's destruction, had that vote been taken.

And what reply was made to this impeachment for the object of bringing about a council (§ 49)? The German ecclesiastics made no attempt to deny it, nay, they admitted the truth of the indictment, and excused themselves by the further humiliating admission that it was due to the Vatican. The luxurious habits of the pope were so great that he was induced to bestow livings, not on pious and learned men, but on jesters, grooms, and valets, in order to increase his income. Let Roman Catholic casuists who so loudly complain of Henry VIII.'s robberies remember such facts as these, and learn moderation.

137. The charge is often brought that 'the Reformation was subversive even in its earliest effects of true religion' (§ 113, a). To decide this question it is necessary to analyse the condition of Christendom at the commencement of the Reformation. 'I grant,' says Bishop Milner, 'there was an increasing spirit of irreligion and immorality amongst different nations, and in none more so than in our

own [England], during a considerable time previous to the Reformation.’¹

The ‘time previous,’ as stated by this author, must be extended to the end of the fourth century, the time when priestcraft made its appearance. At that time the priests came to the front. Great ladies took them up. Instead of checking the vices of the laity, the priests aggravated them by their shocking hypocrisy.

‘Many,’ says Jerome, ‘only sought the priestly office on account of the facilities it afforded them for creeping into families and becoming intimate with women.’

Cyprian and Chrysostom put the case rather plainer than this. There seems a gradual descent from this period. According to the Council of Mentz in 888, some priests united ‘unclehood’ and ‘fatherhood’ in one person. Bernhard of Clairvaux in the twelfth century lamented the impropriety of the prelacy and priesthood, ‘who committed such acts of turpitude as would be shameful to express.’ According to Agrippa, a bishop boasted on one occasion that he had in his diocese eleven hundred priests who paid an annual sum as licence for sensual indulgence. Henry, a Viennese professor of theology and Vice-Chancellor of the University of Paris, the French historian Clemangis Mezeray, Gildas, and others represent the character of the popish clergy as unsurpassed in abomination. The Council of Valladolid, in its seventh canon, in 1322 declares the priesthood as prodigal of character and salvation, and that they lived public lives of enormity and profligacy. In 1473 the Council of Toledo represented the priests as living in the filthiest atrocity. ‘The sons of the Spanish clergy,’ says Alvarus, ‘in the beginning of the fourteenth century were in number equal to those of the laity.’² The impurity of the Spanish clergy had become so notorious

¹ *Letters to a Prebendary*, v.

² Bruy, iii. 38; Alvar, xi. 27.

that the Inquisition was forced to take action. It summoned to the holy office all those that could inform against the guilty. The fair informers in Seville alone, according to Llorente (whose evidence the Catholic Truth Society calls unimpeachable), were so numerous as to keep the notaries of the Inquisition busy for more than three months. But the multitude of the criminals, the jealousy of husbands, the odium which the discovery threw on auricular confession and on the whole priesthood, caused the sacred tribunal to quash the proceedings and to consign the depositions to oblivion.¹

138. These facts, which could easily be largely increased, prove that there had been a continual descent in the moral scale on the part of multitudes in the Church. As Bishop Milner states (§ 137), from the days of Jerome Roman Catholic books are full of statements showing that the Church desired reform, that is, that this was the pretended object of councils; but what they talked about was very different from what they did. Pope Innocent represented this as the object of the fourth Lateran Council, and no council surpassed that one in measures of cruelty and iniquity.

The Council of Constance, says Father Anderdon, 'was convened for the purpose of reform'; but he forgets to mention that Constance was so demoralised by the presence of these 'reforming fathers,' that the disastrous result was not overcome for the next fifty years. 'The Church reforms itself, whatever is wrong, by the revival of its own spirit,'—so says Father Anderdon (§ 49). There was clearly a need for reform in the days of Jerome; that need increased because corruption increased. The power and immorality of the Church advanced abreast for a thousand years. Of all the councils that met on the plea

¹ Consal, 185; Limborch, iii. 17; Llorente, 335.

of reform, where is there one that effected any, or even attempted to do so? On the contrary, they strengthened the conditions that tended to corruption, and closed every channel by which reform could approach. 'The Church of Rome is like the Ark of the Covenant; no Uzzah ever touched it irreverently and remained unscathed.'¹ This assertion verifies the expression of Frederick II. (§ 83). The one object on which the Church was ever intent was the strengthening of her power, and the heresy which included all others was that which showed any desire to oppose this. Irresponsible and unlimited power and corruption have always gone hand in hand, and the history of the Church of Rome forms no exception. This is proved by the fact that her character approached the limits of corruption as she triumphed over all opponents, and that the gates of hell were never nearer an absolute conquest than when the power of the Church of Rome was at its zenith.

139. Bearing in mind these facts, is it not astounding for the Catholic Truth Society to have the hardihood to say: 'The clergy have stood out for their love of mercy and tenderness towards the erring. As ministers of Jesus Christ, more entirely devoted to His service, and more exclusively occupied with study of His life, this is what would be expected of them. What honest historian of the past or observer of the present can deny this?'

140. 'Why is the Inquisition to be more blameworthy,' says Father Smith, 'than other European courts? Torture was everywhere in use whilst it was in use with the Inquisition. . . . The Inquisition was naturally governed by contemporary methods. . . . The inquisitors were imbued with the ideas and feelings that were in the air they breathed.'²

Here is a Church which claims that 'its appointments

¹ Anderdon's *Luther*, p. 123.

² *Spanish Inquisition*.

are as Divine as the visible framework of heaven'; that its head is the 'Viceroy of the King of Righteousness,' 'the Lord's Anointed,' 'the Holy Father'; that 'its voice is the voice of Christ,' and 'its decisions the expressions of God Himself'; that 'it holds an exclusive mission to interpret God's Word, and teach His will to the human race, to preach and teach the gospel of good tidings, of "peace," goodwill to men, the gospel of brotherhood and love between all men.'

It virtually ruled Europe for ages; it dictated the laws, and taught its rulers and statesmen, commanded the consciences of all men, from peasant to prince. Nothing could be done against its will, and there was no one who dared refuse when this organisation commanded. Yet notwithstanding these Divine equipments, opportunities, and power, not only is there moral chaos, cruelty, and darkness all through the Church's domain, but she herself 'the Church of Christ,' is the leader, organiser, and dictator of the greatest cruelties and wickedness the world has seen. The Catholic Truth Society of to-day comes forward in the nineteenth century with the apology that the Church is no worse 'than others'; thus attempting to excuse the Church by reference to the very moral midnight which she had created.

141. 'The inquisitors were unquestionable ecclesiastics,' says Father Smith further, 'and drew their jurisdiction from "papal bulls." In this sense the court was certainly papal; but the appointments were all made by the crown, and the crown, not the pope, is responsible for the harshness.'

The contest between Henry IV. of Germany and succeeding emperors and the popes was concerning the investiture by laymen. After Gregory VII. all ecclesiastical appointments rested with the pope; the power of rulers

consisted in a mere 'nod': hence it is sophistry and subterfuge to shelter the guilt of the Inquisition behind the will of the crown. The decrees of papal enactments quoted in articles 76, 77, and 78 contradict this view. The words of Father Smith himself do the same: 'The inquisitors might perhaps have scented heresy in the civil authorities, had they neglected to punish the condemned heretics, and of course they knew what the punishment was.' The civil authorities were but tools in the hands of the priesthood. The Church cannot shift the guilt of these deeds of cruelty upon those who could not help obeying her instructions, except with the certainty of sharing the fate of her victims.

142. Recently a correspondence on the immuring of victims by inquisitors took place in the pages of the *Pall Mall Gazette*. The Catholic Truth Society has since published extracts of that correspondence, leaving out what it could not answer, and of course claiming the victory. The following account given by Limborch is well substantiated: 'The Council of Beziers ordained that care should be taken, when persons were to be immured according to an order of the Apostolic See, to provide separate and secret cells, as might be done in every city and diocese corrupted with heresy, that the prisoners might not be able to pervert one another. No man shall be excused from this imprisonment for the sake of his wife, nor any woman for the sake of her husband; no one for his children or for his parents; no one on account of his own weakness or old age, nor for any cause whatever, without special indulgence of the Apostolic See.'

143. Eymeric acted as an inquisitor for forty years, during the pontificates of Innocent VI., Urban V., Gregory XI., Urban VI., and Boniface IX. His collection of the laws of this tribunal is its authoritative code. A few extracts

may be instructive. 'In the case of heresy there are three ways of proceeding, viz. by accusation, information, and by inquiry. Concerning the first, private persons are very seldom permitted to undertake formal accusation, since a fiscal of the Holy Office does this by virtue of his ministry, and therefore runs no risk of punishment if he charges falsely.' 'The obligation to inform is absolute, notwithstanding promise, bond, or oath to the contrary. . . . The information may appear groundless, but the inquisitor must not cancel it on that account. . . . By common right no criminal is required to give evidence against himself; but in the cause of heresy there is this obligation: the person accused must furnish all the particulars, to enable the fiscal to make out the charges. All the doctors agree to this. . . . The testimony of all sorts of persons is admitted. They may be excommunicated, infamous, or convicted of any crime—but only against the heretic, never in his favour. . . . The son of a heretic who has thus informed against his father is exempt from the anathema launched against the children of heretics, and this in reward for his information' (§ 135). . . . Too much prudence and firmness can never be employed. An inquisitor must always suppose that the prisoner is trying to deceive him. . . . Give him good words, but keep firm, and take it for granted that the fact of his heresy is certain. . . . Be careful not to go into particulars, lest he see that you know nothing about it. . . . You may multiply the questions and the examinations from time to time; but if he is out of health and not able to bear close confinement, he may be made to contradict himself, and when his answers are confused the doctors agree [doctors of divinity] that you may put him to the torture. . . . This method is almost sure to succeed, and he must be clever indeed if he does not fall into the snare.' . . .

144. 'We, the lords inquisitors, pronounce, after considering the acts and merits of the said process, the indications and suspicions that result from it against the said , that we ought and do condemn him (her) to be put to question by torment' (here follows whether it is by pulley, water, or other methods), 'in which we command that he (she) remain so long a time as may appear well to us, that in it he (she) may tell the truth concerning what is witnessed and laid in charge against him (her), with protestation which we make, that if in the said torment he (she) should die or be wounded, or if there be any effusion of blood or mutilation of members, the blame and charge must be his, not ours, because he (she) would not tell the truth.'

There was no escape ; if there was no evidence or no suspicion even, the heretic could be put out of the way in the act of torturing an accusation out of him.

Then follows the details as to torture. 'If he (she) will not confess, the torture may be continued on a second or third day ; but as it is not to be repeated, the successive applications must be called continuations.' 'Torture,' says the Jesuit father Smith, 'was only permitted once.'

'Innocent IV. commanded the secular judges to put heretics to torture, but that gave occasion to scandalous publicity, and now inquisitors are empowered to do it ; and in case the person dies, they are instructed to absolve each other' (§ 162).

145. 'Torture,' says Father Smith, 'became obsolete with the Inquisition, when it grew in disfavour elsewhere.'

Thirty years after the Inquisition ceased in Spain, 1849, when the populace broke into the Inquisition prison in Rome, two prisoners were found—an aged bishop and a nun. 'That labyrinth of most fearful prisons,' as an eye-

witness of the time called them, had been rebuilt by Leo XII. in 1825. When Napoleon entered Italy in 1797, he dissolved the Inquisition in the simple and brief sentences, 'Your tribunal is suppressed from this moment. There shall be no more butchers.' This was addressed to the vicar of the Holy Office. The cruelties of the Church horrified even Napoleon Bonaparte.

It was this prison into which the subjects of the Holy Father Pius IX. broke; and the evidence of iniquity and cruelty that the prisons disclosed so excited the populace that they would have laid hands on the inquisitors, the Dominican friars who presided over this establishment, and very likely on the pope also, if these had not sought their safety in flight at the approach of this righteous indignation.

These are facts of history which refute the subterfuge 'that civil powers are responsible for the abomination of the Romish Church,' and 'that the Holy See has always stood out among the thrones of Christendom for its love of mercy' (§ 86).

146. 'The inquisitors were imbued with ideas and feelings that were in the air they breathed' (§ 140). So says the Catholic Truth Society.

The history of the Church of Rome stretches back nearly to the days of Pliny the Younger, who, in his celebrated letter to the Emperor Trajan, pictures the character of the Christian community of his day.

Shortly after this the priest of heathen Rome gave place to the priest of Christian Rome, so called; and after his reign of a little over a thousand years, the moral atmosphere he has created in the ruling powers of his Church is licence, injustice, cruelty under every form, judicial robbery and murder, and wholesale assassination.

This is the condition to which the Church of Rome

had brought Europe and herself. It is well that we have the testimony of the Catholic Truth Society on this point, although it does not depend upon it; these things are well known as facts (§ 68).

We have therefore a well-defined starting-point for the Reformation, and shall therefore be able to make satisfactory comparison in regard to the charges preferred by Roman Catholic casuists, viz. that this state has been subverted by the Reformation. There is a sense in which it is true, and it was well that it has been.

147. It is doubtful whether the records of judicial transaction disclose greater contradiction between witnesses than that which exists among Roman Catholics as regards the Reformation. Thus, on the one side, we have the admission which the Catholic Truth Society finds itself forced to make; we have on the other, when the danger of detection is small, the statement: 'The Church was pure and holy, and therefore could never need a reformation.'¹

In article 136 we quoted part of the speech by Duke George of Saxony at the famous Diet of Worms. That speech was an indictment of the whole Roman Church. The assembled ecclesiastics were not only powerless to contradict or disprove the charges, but were forced to make such apologies as virtually increased the force of the duke's indictment. Yet, extraordinary as it may appear, the duke's speech was a reply to the papal nuncio Aleander, who had addressed the diet but the day previously for the purpose of procuring Luther's condemnation there and then, without granting him a hearing. 'If the axe is not laid at the root of this poisonous tree,' said the nuncio, in reference to Luther and his fellow-workers, 'if the death-blow is not struck, then . . . I see it over-

¹ *Grounds of Catholic Doctrine*, p. 16.

shadowing the heritage of Jesus Christ with its branches, changing our Lord's vineyard into a gloomy forest, transforming the kingdom of God into a den of wild beasts, and reducing Germany to the state of frightful barbarism and desolation which has been brought upon Asia by the superstition of Mahomet. I should be willing,' said the nuncio, 'to deliver my body to the flames, if the monster that has engendered this growing heresy could be consumed at the same stake and mingle his ashes with mine.'¹

The nuncio was conscious of the same abuses; but to him they were trophies of the Church. The wounds at which the duke pointed were to the nuncio tokens of the triumph of the Church. Luther threatened that triumph, and for that reason Aleander laboured for his ruin. He cared everything for the pope, and nothing for the German people; his solicitude for their future was the cloak with which he sought to guard the pope from harm, and by which he hoped to accelerate the ruin of Luther.

148. Three hundred years have gone by since Aleander uttered those predictions—a fair interval surely for proving or disproving their truthfulness, and for testing whether what English Roman Catholic casuists say is true, whether it has 'subverted true religion' (§ 113, *a*), whether Protestantism has 'filled police-courts and prisons and sunk the population in immoralities' (§ 113, *b*). If there were a particle of truth in the statement that the Reformation was a downward course (§ 113, *a*), Protestantism must have developed bad types of character. But who even of the casuists attempts to show this? The facts are all the other way; it is necessary for Roman Catholic apologists to invent excuses for the subjects of Mother Church.

¹ Pallavicino, Book i., cap. 25.

'The less satisfactory social condition of certain Catholic countries,' says the Rev. John Bulmer, 'is constantly made a presumption against the truth of the Catholic system of religion.'¹ This is an admission which completely contradicts such calumnies as 'it was fatal to the welfare of mankind' (§ 113, *a*). But this is not all. The writer just quoted says further: 'The question to be asked is, How far was that civilisation advanced and accomplished before Protestantism came into existence?' (§ 137).

149. But let us bring our comparison to the test of present-day experience. If there is one country still which is immaculate as regards the influence of the Reformation on its social character, and where the doctrines of the Romish Church have been taught in all their native purity, and over which she has watched with jealous care for a thousand years, that country is Spain—'Catholic Spain.' Does the social and religious condition of that country adorn and commend the doctrine of Christ more or less than the condition of those where the doctrine of justification by faith in Christ is preached? The Lord's Day is openly dishonoured by spectacles which for shameless cruelty are not surpassed by anything found in the heathen world. And all this is approved by him who calls himself the Vicar of Christ—the Holy Father. In Spain on the Lord's Day crowds will go direct from the gorgeous ecclesiastical performances of the Romish Church to the arena, and grow frantic with delight while horses sink exhausted under their riders, their mutilated entrails sweeping the floors over which the fierce conflict rages, and while men are gored to death before their eyes. The sight of suffering only stimulates the pleasure of Roman Catholic Spain.

150. But Spain is not the only country which the

¹ *Protestant Teaching and Catholic Claims.*

Church of Rome claims as her domain. 'Her acquisitions,' says Father Anderdon, 'in the New World have more than compensated her for what she has lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn.'¹

The reader will notice the language employed by this father; precisely the same terms might be used by any shareholder in a joint-stock proprietorship without making himself liable to a charge of being over-sentimental. It is pervaded by a stock-exchange spirit which indicates the anti-Christian character of the papacy. 'The Church' has always been the equivalent for the pope and his officials all through the ages.

And what is the result of the 'spiritual ascendancy' of the Church of Rome in the vast region referred to? It may be described in one sentence: it is the Inquisition let loose. If the reader will pursue the history of the Inquisition in Germany, France, Spain, Portugal, Italy, the States of the Church, Mexico, Peru, he will find the same spirit reigning wherever Romanism holds the sway. Self rules, disregard for the rights of others, disregard of moral obligation, insecurity of life and property, violence and outrage on man and beast—these are the characteristics of the pope's spiritual dependencies. That this holds true with regard to the southern portion of America is a thing which is 'known as known,' and Italy is sorely perplexed with its brigandage and its murder societies. These are the countries where the doctrine of justification is as yet barely known and hotly opposed.

Rome knows this, and admits it, and the explanation is very ingenious. 'This state of affairs,' say they, 'shows that here the Spirit of Christ is working. The devil, knowing this, displays here his greatest activity, because

¹ *Luther*, p. 31.

here his rule is most in danger. Of Protestant England he is sure ; hence he may leave it in peace.'

This account is certainly novel ; whether it is logical we shall not even inquire. If this is a logical argument, then we may infer that hell must be the abode of purity and peace, for here the devil rules without opposition.

On September 13, 1894, the *Standard* published a report of proceedings in the land over which Rome claims spiritual ascendancy—Roman Catholic Brazil. Fifty-eight men were deliberately shot without a semblance of a trial. In addition to this, night after night for weeks executions on a wholesale scale took place in public cemeteries, and the prisoners were immediately buried. The most horrible cruelties were practised, and every principle of humanity, morality, and Christianity was trampled upon. These things were done by men educated by the priests of the Church of Rome, and who go periodically to confession and receive absolution, and who profess to be Roman Catholics and are called such by the Church. This goes on in a country over which the Church of Rome claims to hold sway—in a country where, in the days of the Church's triumph, she would have visited in the most sanguinary manner even the appearance of a breach of her rule. Where are the men who claim to be ministers of Christ, and who yet do not lift up their voice and authority against such iniquities ? Alas ! what Don Francisco Vargas said in reference to papal policy at the Council of Trent is still true : ' Those people have shut their eyes with a resolution, notwithstanding all things go to wreck, not to understand anything that does not suit their interest ' (§ 45).

This statement is corroborated by other circumstances. Italy is swarming with priests ; Rome alone has upwards of two hundred monasteries and convents, and there is hardly a city in Europe that is in a worse moral condition and

contains relatively more misery. Side by side with this gigantic papal machinery are brigandage and cruelties, robberies and murders to such an extent that they seem to have become normal institutions. If the Church of Rome constituted Christianity, seeing these things are so, we might well ask the reason of its establishment ; for where is the good it has achieved? How can any intelligent being believe in the Divinity of Christ and Christianity, and at the same time hold that in the work of the Church of Rome past and present its object and mission are fulfilled? 'That religion is preferable,' say the Romanists, 'which is and always has been more forcible and efficacious in order to the taking off of men's minds from the perishable goods of this world, and fixing them wholly on the great business of eternity. Such is the doctrine of the Catholic Church, as appears from those multitudes of holy solitaries in our Church, whereas the Reformation has never yet produced any such fruits.'¹

Let the reader be on his guard as to the efficacy of Romish doctrine and methods to take men's minds from the perishable goods of this world. We are constantly reminded of the robbery of churches and convents and monasteries by King Henry VIII. of England and other princes (§ 135). If these holy solitaries cared so little for perishable goods, how is it they possessed so much? If they were robbed to the extent which Roman Catholic casuists profess, then it is cant to assert that they cared nothing for the goods of this world. If they had nothing to lose, it is equally shameful to charge Protestant princes with robbing them. As a matter of history, they cared very much, as is shown by the princely wealth of many of the monasteries, and by the wounds the Church of Rome has sustained through its loss. The monasteries, instead

¹ *Grounds of Catholic Doctrine*, p. 70.

of exhibiting contempt for perishable goods, are the very opposite. They are the chief manufactories of those vagaries and superstitions and abominations whereby the Church has become rich in power and wealth. For what purposes are her indulgences but to obtain the substance of the people for naught? What was the object of Tetzels mission but the avarice of Pope Leo X.? What are pardons, the mass, the tales of purgatory, but spurious merchandise which the Church barter for perishable goods (§ 119)?

Has the reader ever heard of the holy bambino at the Church and Convent of Ara Cœli (Altar of Heaven)? It has a wonderful power of securing the perishable goods of this world. The case, as represented by the proprietors of the holy bambino, is as follows: 'The bambino [child or baby], an image about two feet long, was carved by a monk, "a holy solitary," in Jerusalem. Whilst he wrought on the image, which is of olive wood, various marvellous things came to pass. Being in want of colours for painting the image, he betook himself to prayers, fasting, and other mortifications. He then fell asleep, and when he awoke behold the image by a miracle had become the colour of flesh. He bowed down before it in adoration, and then set off for Rome with his treasure. The vessel in which he sailed was wrecked, but the image did not sink; by a miracle it was transported to Leghorn. The news of this being spread abroad, devout people sought it out, and brought it to Rome. On its being exhibited, the people [of Rome] wept, prayed, and sought favour from it.'

It is stated that on one occasion a noble lady took away the bambino and brought it to her house, but after some days it miraculously returned to the Ara Cœli, ringing all the bells of the churches and convents as it passed along. The monks ran together at this prodigy,

and to their astonishment they beheld the image of the holy bambino upon the altar.

But the most wonderful property of the bambino is its alleged power to heal the sick ; and in this we can discern the key to the whole story.

It is a common saying among the people of Rome that 'the little doctor,' as they term it, receives more and better fees from the sick than all the medical men put together. It is brought to visit its patients in grand style, a state carriage being kept for it. In this the bambino is placed, accompanied by priests in full dress. As it passes along, every head is uncovered, every knee is bent, and the people are prostrated in worship before it.

The great festival of the bambino is celebrated annually in the Church of Ara Cœli, beginning at Christmas and ending at the Epiphany. The church is approached by a flight of one hundred and twenty-four steps of Grecian marble—supposed to be the steps of the Temple of Venus. This space is occupied by the people on the occasion of the blessing of the most holy bambino.

The image has a crown of gold on its head, which is covered with rubies and diamonds ; it is wrapped in a dress adorned with jewels worth thousands of pounds, so that the bambino is a blaze of splendour. In the midst is a priest with the bambino ; on his sides right and left are rows of priests. The military band fills the air with a crash of music, the soldiers of the Papal Guard present arms, as the priest holds up the bambino above his head, and in an instant, as if Jehovah were visibly present, the vast multitude of people is prostrate before the bambino—before a wooden doll !

151. This is a specimen of the doings of some of Rome's 'holy solitaires,' and we need not wonder that one of her own bishops felt constrained to condemn them (§ 110).

It is perfectly true the Reformation has not produced such fruits, and evangelical Christianity never can. How false it is to attribute the multiplication of such establishments to the alienation of men's minds from earthly goods is sufficiently shown by the fact that they are the birthplace and nurseries and homes of the most abominable cheats and deceptions, designed for no other purpose than to rob the credulous people. They are in the religious world what unscrupulous company promoters are in a commercial world. To call them fruit is calling white black. It is to the glory of the Reformation and not to her shame that she has swept these fungi of a false religion from the field of her labour. They are like vegetable fungus; they never appear in a healthy, well-kept, and cultivated field.

Much praise has been bestowed on the monks of old, and many of them have undoubtedly been deserving of it; but this does not justify the monastic system. On the contrary, it condemns it. Monasticism was the outcome of the miserable condition of the Church. Earnest men withdrew from it in disgust, to live as they thought more entirely for God. This was the reason of Jerome's retirement; he 'shook off,' as he says, 'the dust of accursed Babylon' (referring to Papal Rome), 'the purple harlot of the Apocalypse,' and left with his brother and other refugees of like mind as himself for Antioch.

Thus the root of monasticism is planted in the Church's shame; its growth tended directly to her deterioration. Jerome had been zealous in striving to enforce stricter lives upon the clergy in general, for which he was cordially hated by the whole body, the pope not excepted, and persecuted. Clearly the Church was the poorer for the retirement of Jerome, and for every man that has followed his example under similar conditions down to our day.

Had Jerome and men of his mind since then stood their ground and heroically faced the corrupted priesthood, they would have done their duty better, acted in a more manly fashion, and served God and their generation better. Their seclusion was moral cowardice and a mistaken piety, and while it did no good for themselves or others, it hastened the decay of the Church by withdrawing the leaven of purification and reform.

Instead of reforming, the ruling party in the Church fortified itself against reformers by making the very attempt or hint of its necessity a heresy. By inventing the argument that it is impossible 'that the Church should become guilty in any way' (§ 6), 'and can never stand in need of any reformation,'¹ she became the prosecutor and persecutor of those who ventured to accuse her.

Grant that the monks were men of the quality their admirers affirm, how much better it would have been had they mixed with the people and exhibited to them a Christian daily life! Had they truly been the men they are described, love for God and man would not have allowed them to live the miserable selfish lives they did, apart from all contact with the world. The world and the Church not only grew worse as the army of 'holy solitaires' increased, but the monastic houses lived at last only to spread ignorance, and superstition, and cruelty, and abomination (§ 140).

152. It is more than three hundred years since the papal nuncio uttered his prediction concerning the Reformation before all Germany assembled at Worms (§ 147). For an equal period, and even longer, the history, work, and character of the believers in that system which is termed an 'irreligious sedition' by the co-workers of Cardinal Vaughan (§ 113) are on record, and have been on their trial. The forecast of its career on the part of Roman Catholics

¹ *Grounds of Catholic Doctrine.*

was that it would turn out the very opposite of what is true and good and Christ-like. And yet to-day that Church has to invent apologies for her own adverse appearance by the side of evangelical Christendom, and is driven to the limit of absurdity to find excuses for the ungodly deeds of her subjects (§ 150).

The Lord's Day has been rescued from its shameful desecration by the Church of Rome, and to-day is revered and honoured by the 'spiritual revolters of England and Germany' (§ 113, *c*) in a manner that differs very widely from the treatment accorded to the sacred day in popish lands. What serenity, peace, and sublimity characterise the day of rest, for example, in Protestant Wales!

153. It is in lands where the Reformation has taken root, and evangelical doctrine and principles are preached and taught, that thrones are most stable, law and order most obeyed, property and life most secure, violence, oppression, and wrong are outlawed.

It is in lands where the doctrine of justification by faith in Christ is preached, believed, and acted upon that wickedness, and immorality, and vice, and lust find their most determined and uncompromising opponents, that innocence and purity, the oppressed and downtrodden look for and find protection and advocates and shelter. The homes of the 'spiritual revolters,' of a Wilberforce, a Wesley, a Spurgeon, a Booth, are the birthplaces of men and women banded together for the protection of children and animals against cruelty of every form, for the promotion of temperance and purity, for the uplifting of their fellows, for the suppression of every degrading influence. It is here that we find the first lines of the army that is in battle array for man and God against the devil and his agents; it is here that we find Christ's banner lifted highest.

The birth of the Reformation was the turning-point for light in the dense spiritual and moral midnight of that age ; it was the dawn of a new era, the dayspring of new principles and aspirations, of liberty of sympathy and a common brotherhood. ' Since the beginning of the war for religious liberty in Germany,' says its historian Schiller, ' to the Peace of Westphalia, nothing great and good has transpired in the political world of Europe which cannot be traced to the Reformation. The chief events of the world that fall within that period are directly coupled with that event, and every state has been directly or indirectly benefited by it.'

The condition of evangelical Christendom to-day justifies the words of Schiller, and gives to the Church of Rome the answer to those slanders published by her in the face of these facts (§ 113).

The Reformation arrested the downward movement of Christendom. Its history is a record of progress toward light, truth, and righteousness. The evangelical Church of to-day all over the world is a power for the uplifting of men and a witness for God and the Gospel. These results are on the one hand a refutation of Romanist calumnies, and on the other a demonstration that the principles from which the Reformation springs and which guide it tend God-ward. In the Reformation we have the fulfilment of Christ's promise to His Church that ' the gates of hell shall not prevail against her.' Its birth was the high-tide time of spiritual degradation ; the gates of hell have been driven back ; and the domains of the evil one are being conquered for God and Christ. Never were there such efforts made for truth, purity, and holiness as now ; never was there such earnestness as now ; never was there such a pressing onward towards the kingdom of God along the evangelical front as now. Thus the principle which was so fiercely assailed by the Church of Rome from the early

centuries till the destruction of the last papal government in 1870, which counts its martyrs by the million, and which to-day is the subject of fierce attacks of calumnies from papal organisations, is justified in the work, labour, and character of its children.

154. Yet in the light of facts like these the Catholic Truth Society asserts: 'If you want genuine, true, and perfect Christianity, you can find it only in the original Catholic and Roman Church.'¹ Noble examples of Christian characters are to be found within the Church of Rome. But such lives are not due to any principle essentially Roman Catholic and outside the Gospel for which the evangelical Church contends. On the other hand, there have been within the Church of Rome at all stages of her history numbers of men and women nominally Roman Catholics, but in their hearts evangelicals.

That noble characters have lived who were Roman Catholics is perfectly true; but this is no proof of the truth of Roman Catholicism. There have been men and women in almost every religious system, even of heathenism, whose personal characters are worthy of highest praise; but this does not demonstrate the superiority of their institutions. Nay, more. There are records of loyalty and fidelity by members of the brute creation which put many a professing Christian to open shame. Does this demonstrate the superiority of brutes over Christians? The character of any system could be proved good or bad by reasoning from single, isolated specimens. Hence we must extend and widen our field of observation, and reason from a broader basis.

155. There is not a Roman Catholic to whom truth is sacred who will for that reason not feel bound to admit that the predictions and charges which have been quoted

¹ *Questions and Answers.*

from Roman Catholic sources have no verification in fact in the past and present history of Protestantism, and that Romanism does not approach that standard of excellence which is claimed for it. The doctrine of justification by faith has never been taught by Luther nor any Protestant pulpit in the way represented by Roman Catholic casuists. Neither Luther nor any evangelical teacher ever separated sanctification from justification.

Luther distinctly points out in the letter already quoted (§ 129) that sanctification, a better life, a progressive conformity of the heart and life to the will of God, must follow a turning from love of sin to hate of sin, and if it does not, such a soul is not justified, and has no part in Christ. Justification and conversion as taught by the evangelical Church does not mean exemption from the law of God or liberty for licence ; on the contrary, it is enlisting as a soldier, putting on the armour of faith, and doing constant battle with self, sin, and temptation. In the Douay Commentary to Rom. iii. 28 these remarks occur : 'The works which he [the Apostle Paul] here excludes are only the works of the law ; that is, such as are done by the law of nature, or that of Moses, antecedent to the faith of Christ, but by no means such as follow faith and proceed from it.'

These 'infallible notes' are in perfect accord with the doctrine of the evangelical Church as to justification and sanctification. That no man can justify himself before God by his own acts is so plainly defined that no one who reflects on the words of Scripture can possibly err. 'What shall a man give in exchange for his soul?' (Mark viii. 37). These are the words of Christ, which exclude everything in man's power as a possible ransom, and represent man's complete spiritual bankruptcy. But there is yet a more prohibitory and condemnatory declaration from the side of

Divine justice: 'By the deeds of the law ['works' in the Douay] there shall no flesh be justified' (Rom. iii. 20). These are the words of the Apostle Paul, which cannot be mistaken nor easily perverted. 'We believe that neither pope, bishop, nor priest, nor any power in heaven or earth, can forgive any man his sins without a hearty repentance and serious purpose of amendment.'¹ These are the words of the Catholic Truth Society (§ 161). No words can represent man's utter spiritual poverty and ruin more completely than the Catholic Truth Society does here, and with these words every Protestant must and does agree. Clearly, then, justification is an external act outside man's sphere of possibilities. If repentance only were required, then every man would be justified; there are very few men who have not done wicked things for which they repent. Clearly, then, though repentance is a condition, it is not a sufficient one; our repentance, however sincere, must be coupled with faith in Christ, who has paid our debt by His atonement on the cross. This is the doctrine of justification by faith as I have learned it from Protestant teaching. It agrees with my conception of Scripture, with the words just quoted from the Catholic Truth Society, and with the best impression of my best moments. It agrees with Protestant confessions, with the teaching of Luther; and I think every evangelical Christian and many Christians within the Church of Rome will endorse it. Where, then, does the immorality come in (§ 162)? Let the publishers of Anderdon's sophistries and the bishops who endorsed them prove the immorality if they can without distorting them.

These casuists always ignore the Protestant doctrine of sanctification. Not only are regeneration and sanctification by the Holy Spirit distinctly taught and defined from

¹ *Questions and Answers.*

Protestant pulpits, but they are latent in the doctrine of justification, and no one can be mistaken concerning them. 'The soul that sins shall die,' is a doctrine of Protestantism ; and it knows no alternative except conviction and repentance of sin against God (not of mere folly), and looking to Jesus as the Propitiation before God.

How can it be possible for any man or woman to understand such teaching as a licence for sin? Those who desire to go on in sin, and those whose hearts are in conformity to the above condition, are at the opposite ends of the diameter, with their faces set in opposite directions. Turning to God, repentance of sin, faith in Christ, and love of sin, love of the world, love of its pleasures, are plants that cannot grow together in the same soil side by side ; one must choke the other.

The doctrine of justification by faith in Christ is not a levelling of the pathway for sin ; it is a separation from it, a declaration of war and conflict with it, until in the power of Christ we gain our freedom from its dominion and rise to the liberty of the children of God.

156. Protestantism has no back door for sinners, no ecclesiastical middlemen who are prepared to arrange easy terms for us at the bar of Divine justice (§ 159) ; it has no sacerdotal absolution, no stock market for the purchase of shares in the treasury of the merits of the saints, no masses, no requiems to balance a vicious life after its close and to furnish it with a passport to heaven. It can only point to Christ, and show the sinner how to find Him. It teaches the sinfulness of sin and its results ; it shows the doom pronounced on all sin, and the terms on which God has promised to cancel its guilt ; and it leads the sinner prepared to accept these terms to the foot of the throne, and there leaves him in the hands of our great Advocate Christ Jesus.

This is the doctrine of justification by faith. If this does not lead a soul into better paths, what other way can be pointed out by reason or from Scripture? Where else is there a system teaching any other way by which a soul may be saved from sin?

157. It is in the Church of Rome that the pernicious doctrines are found which her casuists industriously ascribe to the credit of the evangelical Church. It is here that we find the aggravated evils of which they are labouring to make the doctrine of justification by faith the first cause. Here is the market to which Duke George of Saxony pointed when he declared before the German Diet that 'dispensations could be had for money, indulgences at street stalls and in every street, and pardons for the market price of sin' (§§ 136 and 159). Yet the Catholic Truth Society affirms that 'the indulgences granted in the Church are neither dispensations to commit sin nor pardons for sin to come, but only a remission of temporal punishment due to sins committed, and that no indulgences can avail any man towards this remission until by a hearty repentance he has renounced the guilt of sin.'¹

If a Roman Catholic in England is found guilty of a criminal act, will the Catholic Truth Society explain by what means an indulgence from the pope can save him from temporal punishment? or, supposing this to be possible, how it would tend to the welfare of society?

Will they show how an indulgence of the Church can save an individual from the natural consequences of a life of sin; how it can save a drunkard, though his repentance be sincere and complete, from the effect of drink on his constitution and on his character; how it can save the victim of vicious habits from the feebleness that creeps over his body and mental powers, or the thief and liar

¹ *Questions and Answers.*

from the evil reputation his acts have brought on? These are results of causes as natural as gravitation, and the Church might just as well grant an indulgence against this as against the result of sin.

Very often the consequence of sin falls on the innocent. The wife and children of a drunken husband suffer far more than the poor slave who reels home night after night, and immensely more than the brewer and distiller who grow rich on his habits. Suffering as a consequence of sin may sometimes be intensified or brought about by repentance. The libertine and the gambler who have sown ruin and misery must, if sincere, carry sorrow and bitter grief to the grave. They have set an avalanche in motion, and have to witness the ruin it is spreading as it rolls on. Surely it is far worse than folly to talk about indulgences against such results.

If the claim is made that this indulgence applies to purgatory, this simply substitutes one contradiction for another. How can a punishment, or consequence, which is a function of our life as much as gravitation is of matter, be perpetuated beyond the point where the body returns to earth? Or if it could, how can that be called temporal which follows beyond the grave? Why should God declare that our sins are forgiven, and yet subject the departed soul to punishment, which in its turn is dependent for its duration on the caprice of some relative or the Church? If the Church can liberate souls in purgatory on some of the absurdly cheap terms proposed and accepted by her, she is criminally guilty in leaving a single soul remaining, and she thereby offers an insult to God's justice (§ 159). It reflects equally against the wisdom of God for establishing an office which has led the Church into sin, and against His power for not preventing the Church of which He is claimed as the

Leader from committing herself. 'We hold that it would be a sacrilegious crime in any person whomsoever to be concerned in buying or selling them [indulgences]. I am far, however, from denying that indulgences have been sold.'¹ This admission by Milner bears out the accusation of Duke George (§ 136).

'The bishops,' says Mosheim, in reference to the Church of the twelfth century, 'when they wanted money for their private pleasures, granted to their flock the power of purchasing the remission of the penalties imposed upon transgressors; in other words, they published indulgences. . . . The Court of Rome became the general magazine of indulgences; and the pontiffs, when either the wants of the Church, the emptiness of their coffers, or the demon of avarice prompted them, published, not only a general, but also a complete, or what they called a plenary, remission of temporal pains and penalties annexed by the Church to certain transgressions. They went still further, and audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity.'²

Here we have the key to this fiction called purgatory, which has proved a veritable gold-mine to the Church of Rome. Countless widows and orphans have been thrown on the charity of the world because that which was their due had gone into the coffers of the Church to purchase amnesty from the supposed torment of purgatory. There is no obligation the Church has not rescinded in order to give the purchasers at her indulgence stalls a free hand; nothing is too mean nor anything too sacred to make it an object of barter.

¹ *End of Religious Controversy*, p. 405.

² Mosheim, iii. 83.

The German historian Schiller relates that, after Wallenstein, the imperial generalissimo, had been assassinated at the instigation of the Jesuits, three thousand masses were said for the repose of his soul. Wallenstein was a man regardless of every principle; he thought no more of shedding blood than of pouring out water, and he died like a dog. The Church gave him no time, no opportunity for repentance; his life was switched out without a moment's warning. If such a soul can be redeemed from the consequences of guilt, then here is a precedent which shuts out the necessity of repentance completely, and the practice and the declaration of the Church in the words of the Catholic Truth Society just quoted are completely at variance on one of the most momentous principles. If by the saying of these masses she redeemed Wallenstein's soul, then there is no sinner on the face of this earth who cannot procure entrance into heaven, providing money is forthcoming to pay the market price of masses. This is the practice of that Church which has so much to say against the immorality of the doctrine of justification by faith.

If this inference is denied, then the Church is proved equally guilty for other reasons. Millions of her votaries have made immense sacrifices to have masses said for departed friends under an impression which is in harmony with the inference. If the masses do not possess this efficacy, then the Church is not only making vast treasures by false pretensions, but she is guilty of introducing and perpetuating a transaction that leads large numbers to place their eternal welfare on a worthless basis.

If it is true, as the Catholic Truth Society states, 'that salvation is inseparable from repentance' (§ 155)—to this all Protestants will say Amen—then the Roman Church is guilty of teaching people to trust to a false ground for

salvation for the sake of strengthening her power and her wealth. Truly these men should point to the Reformation as a spoiler. It has spoiled the power of the priest to make gain by transactions which belittle the justice, honour, and glory of God, and rob countless legions of their substance, giving them nothing in return.

The mass is defined as a repetition of the sacrifice on Calvary, where Christ is offered afresh, only in an unbloody manner. Is it, then, not shocking to think that, according to this performance, it was necessary for Christ to offer Himself three thousand times for one soul? Can we conceive a greater insult to Christ than by such a representation of the Atonement?

But the Church of Rome has descended even lower than this in her transactions with the lives and souls of men. She has made murder a condition for obtaining admission at the gates of heaven.

In the Crusades instigated by the papacy against the Saracens, the Albigenses, the Hussites, the Waldenses, slaughter and salvation were always coupled. The bull of Innocent VIII. issued in 1487 against the Waldenses delivered these innocent and helpless people over to slaughter (§ 101). It invited all Catholics to take up the cross against these heretics, it absolved the Crusaders from all ecclesiastical pains and penalties, it relieved them from all obligations, it legalised everything in their possession no matter how it may have been acquired, and promised remission of all sins to those who should kill any heretic.¹

158. Consider one such incident, the sack of the Protestant city of Magdeburg by the army of the Holy League, whose watchword was 'Jesus and Mary,' as it is told by the historian Schiller.

'With the entry of this army into Magdeburg,' says

¹ *Hist. Gen. des Eglises Vaud*, Part ii., pp. 7-15.

this author, 'a scene of carnage commenced for which language has no terms and art no colours. Neither the innocence of childhood, helplessness of old age, neither youth, sex, nor position find any mercy at the hands of the papal champions. Wives are dishonoured in the arms of their husbands, daughters at the feet of their parents, and the fairer sex has but the advantage of double sacrifice on the altar of indescribable cruelty and lust. Fifty-three women were found beheaded in a church. Children were thrown into the flames which raged from end to end and reduced one of the fairest cities of Germany within twelve hours to two churches and a few huts. But the abatement of the flames was but the signal of the renewal of cruelty, plunder, and massacre. Dreadful were the scenes: living struggling for life beneath heaps of dead, children searching for their parents in heartrending agony, infants seeking nourishment on the dead and mutilated breasts of their mothers.'

And in the midst of these scenes of horrors, anguish, and suffering the solemn strains of a *Te Deum* rose up from the Roman Catholic cathedral, as an offering of praise and thanksgiving to God for this great victory—a victory which, according to Tilly, the Roman Catholic commander, had not been equalled since the destruction of Jerusalem! Shall we call this a religious act? God forbid! It is not religion; it is popery in its true character. By this act of solemn mockery the Church of Rome made the deeds enacted at Magdeburg her own, and proclaims to those willing to read that her spirit is the same on the plains of Mexico and in Germany in the seventeenth century as in the thirteenth.

159. The outcry against the immorality of the doctrine of justification finds no support in history, while its pages are full of tales of iniquity that have been wrought by Holy

Mother Church. The hostility of Romanism to the evangelical Church is not due to their tender care for the morality of the world, and because the Church sees this is threatened and despoiled by the spread of the doctrine of justification by faith and the operations of Bible societies (§ 107). It is because Protestantism disestablishes the priest and the host of abominations he has set up for his own personal interest.

It is the height of absurdity to publish cant against the supposed immorality of evangelical doctrine while the Roman Catholic press is not ashamed to publish such teaching as the following, which is from the *Catholic Standard and Ransomer* of December 6, 1894:

‘A FOUNTAIN OF GRACE AND BLESSING.—Encouraged by heavenly manifestation of approval, the annual masses at the shrine of St. Thomas à Becket will this year commence on Friday, December 21, and end on Saturday, December 29. All nine masses will be offered for those who send one shilling or more to extinguish the debt on the saint’s church. A richly indulgenced rosary that has touched the martyr’s sacred relics, or a lovely little crucifix specially blessed for a happy death and favourable judgment, will be forwarded to every benefactor who encloses three stamps (with donation). Address, Rev. R. Power, Canterbury.’

160. Thus we have the doctrine of the Church of Rome to the end of 1894. ‘It is well that she should proclaim abroad her sin as Sodom, and not hide it.’¹ ‘Woe unto you that call evil good and good evil, that put darkness for light and light for darkness.’²

If the Church of Rome is bold enough to put such a statement as the above in the public press at the end of the nineteenth century in Protestant England, to what extent

¹ Anderdon’s *Luther*, p. 17.

² *Ibid.*, p. 95.

was she not likely to have gone in the time of her glory, when the stake was the sure award for a criticism of her ways? Indeed, a close analysis prompts the question, Was it possible to go further?

The mass is represented by her as the sacrifice on Calvary, and this the Church advertises at the rate of nine for a shilling. The Church has seized on the most momentous transaction of time, the Atonement, and reduced it to a travesty, and then put it in the common market to be purchased for a few coppers.

It is the glory and justification of the Reformation that, side by side with its influence for the good and elevation of men, it has generated a holy jealousy for the honour of God; this is a sure indication of its God-ward tendency, while the effect of Romanism is the cheapening of the most sacred principles.

161. Roman casuists find it impossible to justify the Church of Rome and her doctrine on the lines of truth, and in open court it has to be retouched, trimmed, and covered to present it acceptably to the English public, to court English favour.

Indulgences have thus been treated. To silence the evidence of history concerning the doings of Mother Church, to justify her doctrine and bring it within possible touch of Scripture, Bishop Milner had to cast adrift the abomination for which it has been used as a means to the end, and say: 'It is a sacrilegious crime in any person whomsoever to be concerned in buying or selling them [indulgences].'¹

Nearly a century has passed by since this bishop laboured to wash the hands of Mother Church in reference to this matter, and here we have the Church advertising 'indulged' articles that for the price of threepence will enable

¹ *End of Religious Controversy*, p. 405.

men to escape the judgment of God. In the words of Bishop Milner, this is a sacrilegious crime, and therefore it ought to be heresy in the eyes of Mother Church. Where, then, is the voice to be heard condemning this iniquity?

'We believe that no indulgence can avail any man towards the remission of punishment due to sins committed until by a hearty repentance he has renounced the guilt of sin.'¹ So speaks the Catholic Truth Society.

This statement condemns the Canterbury advertisement and contradicts itself. That advertisement has only one condition for obtaining a favourable judgment, and that is, three postage stamps. It contradicts itself because, if the guilt is removed by a hearty repentance, what remains for punishment? Indeed, is it not the climax of absurdity to teach that by repentance man is only partly forgiven, the other part being obtainable for three stamps? This is what Roman Catholic doctrine leads to.

162. The truth of evangelical teaching as to justification by faith is verified by that of the Church of Rome. Every superposed doctrine, every auxiliary provision, every supplementary office is swept away, every objection she has launched against it is exploded, by her own definitions; she finds no firm ground until she reaches that occupied by the evangelical Church. 'No power in heaven or earth,' so says the Catholic Truth Society, 'can forgive sins without a hearty repentance and serious purpose of amendment' (§ 155). And we have a Roman Catholic declaration that 'the spiritual worthiness or unworthiness of the soul can be known only by God'² (§§ 143 and 144). Coupled with this is the fact that, by the 'doctrine of intention,' there is nothing more uncertain

¹ *Questions and Answers.*

² Address by Archbishop Ryan at Philadelphia, *Catholic Standard*, January 10, 1895.

than the power of binding and loosening (§ 106). These conditions take the sinner out of reach of all provisions external to himself, and strip the priest of his usurped authority.

There is a Divinely appointed confessional, one free from error and abuse (§ 137), where the absolutions are valid, and never withheld, if sought for in sincerity and truth ; but it is not constituted by a wooden box, nor is there room in it for a papal or ritualistic individual, a so-called priest. Its position is in the sinner's heart. God Himself officiates there ; He has appointed no one in His stead ; and the ground of absolution is justification by faith in Christ as the one all-sufficient Sacrifice for our sins. This is Protestant doctrine ; it is in harmony with Scripture and even with the best Roman Catholic teaching ; and by both everything that is supplementary is annihilated. But Roman Catholic teaching reaches beyond this ; it not only takes the priest from off the judicial bench, but it places him in the dock. By assuming and directing momentous issues on an authority to which he has no title ; by maintaining falsehood and opposing truth by falsehood and violence ; by making common merchandise of the most sacred transactions and of criminal actions, and offering them side by side as object of barter for salvation in the interest of his power and glory,—he has proved himself guilty of offence against God and man.

The reason of the opposition and persecution of evangelical doctrines from the dawn of the papacy to the present day has been stated long ago by one Demetrius of Ephesus, in the words : ‘Sirs, ye know that by this craft we have our wealth.’ That craft is still represented in *Vanity Fair* ; the *Canterbury advertisement* is an article of its production ; it is zealously pushing its merchandise at every available point. That craft is threatened by

evangelical doctrine, and has been seriously crippled by its influence. For doing this the evangelical Church can point to a great precedent—the act of our Master, when He cleared the temple of God of the abomination for which a corrupt Church in His day was responsible. It can point to history, and prove by the path it has travelled, and the results it has achieved, that in so doing it tended toward purity and truth, for the glory of God and welfare of men.

We have now placed before the reader the case of the Church of Rome, and have refuted her claims in words that have fallen from her own mouth. We have allowed her to advance her own charges against Protestantism and have shown by unquestionable evidence that for every spot she can point out on the garment of the evangelical Church the Church of Rome is stained from head to foot. By confronting her claims and her charges with the facts engraven on the pages of history, we have proved those claims false and those charges untrue, and have shown that, while they fail to touch the evangelical Church, the Church of Rome is guilty of the very crimes which she advances in her indictment of Protestantism.

THE END.

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